

ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

GILBERT HAVEN, Editor.
ALONZO S. WEED, Agent.

BOSTON, SEPTEMBER 28, 1871.

Established January, 1873.
Volume—48. No. 39.

Read these solemn statistics, and remember you, too, are born to die. Are you ready?

"Lay your finger on your pulse, and know that at every stroke some mortal passes to his Maker; some fellow, being crosses the river of death. Half of all who live, die before seventeen. Only one person in ten thousand lives to be one hundred years old, and but one in a hundred reaches sixty. Out of every thousand born, only ninety-five weddings take place."

"How frail at best is dying man! Children people the other world more than this." The merry marriage bells peal for one hundred and ninety youth, while the mournful funeral bells are tolling in the same time for eight hundred and ten of their own generation, who do not even rise to that dawning height of earthly being. Is there any wonder that the air is full of moanings of the dying, and wailings for the dead? And will those who prate flippantly about sin not having anything to do with death, explain this otherwise most horrible decree? Explain they cannot, except on the sad grounds given in the Word of God: "For by one man sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned." Repent and believe, and enter into life eternal. Be at work, believer, for Christ, for the night hurries on.

Awaken, O chosen and faithful!
And see that your lamps burn bright;
For thick fall the even shadows,
Then follows the deep, dark night.
The train hath set forth for the marriage,
The Bridegroom is on His way,
And silently cometh the midnight;—
Awaken, and watch, and pray!

The *Christian Guardian*, the Wesleyan organ of Canada, speaking of union of our churches there, says:—

"The friends of Union must not forget that there is in all the denominations a greater or less number favorable to Union. In the Bible Christians and Primitive Methodists, a goodly number of preachers and people will be found, who believe that the present divisions are not conducive to the power of our common Methodism in Canada. Among the Episcopal Methodists there is a much larger number who really desire Union. Among the Wesleyan and New Connection Methodists, we believe an overwhelming majority of ministers and people are strongly in favor of Union. We cannot, therefore, regard the prospect as by any means so hopeless, as those in the different bodies who are hostile to Union are anxious to make it appear."

The great objection is that this union will unite all practically to the Wesleyan body. This is avoided if all the bodies unite with the Methodist Episcopal Church.

Every Saturday gives the portraits of the five heirs presumptive and presuming to the chief headship of Massachusetts. One lion and four unicorns are fighting for this crown; the lion beats the unicorns all about the towns of the State, but may get beaten in turn by another lion that does not appear in the field, the Democratic. The portraits are all pleasing but one. Gen. Butler looks business, the rest pleasure. The force in his face is startling, and makes the others mild as summer evenings be. He almost resembles Blue Beard and his spouses, who were obedient, even to the giving up of their lives, as these politically may be. It is a noticeable fact, especially in view of some late remarks in an address of Rev. Dr. Steele's, of Lawrence University, showing how largely college men proportionably govern the country, that every one of these gentlemen contesting the Massachusetts governorship, is a college graduate. Mr. Rice, of Union; Mr. Washburn of Yale; Gen. Butler, of Waterville, their only cardiff giant; Mr. Jewell, of Dartmouth, and Messrs. Loring and Adams, of Harvard. If Judge Pitman is put into the field by the Prohibitionists, as he will be if he consents, and may be without his consent, Middletown will contribute another graduate to the affray.

It would be an answer to this, however, if either one of the two real opponents of Gen. Butler, were set up,

Frank W. Bird or Wm. S. Robinson. These men had no college education, and are the confessed masters in politics, and with the pen of these candidates who have. Three of them are their creatures, one Dr. Loring, is an attache of these, though not accepted by them, and one alone is their antagonist. Had the enemies of Gen. Butler united on Mr. Bird, or Warrington, the fight on both sides would have been open and even from the start. The only man that has opposed him openly and earnestly, and over his own accepted name in all the canvass, and who, if Butler is defeated, will have more to do with it than any other man in the Commonwealth, is Warrington, whose education has been only of the common school and printer's sort. So it doesn't make so much difference how you get your brains in training, if you only have them, and train them.

THE REVERE DISASTER. — *The Watchman and Reflector* thus comments on the late disaster. It notes the connection of all events with Providence. We commend its comments to *The Era* and *The Register*, the first of which cannot see sin in earthquakes; the last can hardly see it in anything, not even in *The Register*. When converted, they will see both sin and God in all such providences:—

"What are the teachings of reason in the case? That all events are connected and interdependent; that the smallest is essential to the largest, and the worst is a causal intercedent to the best; that God's providence must take cognizance of everything, or of nothing. Alas! for our world, if God is not in what comes of human wickedness; for human history, both in the great events which shape and control it, and in the less that make up its details, is largely a history of wrong. The heavy laden must—most of them—bear their burdens with no Divine hand beneath. Few of the stricken may find relief in kissing the rod that smites them. Those who, amid hopes dashed by human hands, amid life-long pains inflicted by human carelessness, amid poverty enforced by human fraud, amid bereaved and desolated homes caused by such catastrophes as that which has just brought bereavement and desolation to so many homes and hearts, have so long rested in the blessed assurance that 'all things work together for their good,' must abandon this assurance as a vain delusion."

The Register does not seem at all troubled about the christening of a horse. Why should it? Christening is, of course, of little importance to those to whom Christ himself is of small account. But believers in the Divine Christ will still disapprove such profanations. It asks if we are "not glad to have bottles of wine broken any how?" That depends on for what they are broken. To profane a sacrament, No! We fear the one broken was in blasphemy. The rest were carefully uncorked, and the contents as carefully poured down, not the horse's, but the christener's throat. Better to abstain from both, the christening and the drinking.

The favorite Boston lecture courses are the Bay State and the Boston Lyceum. Each of them has a full list of celebrities: Parton, Murray, Gough, Julian, jr., the monster concertist Parsons, Livermore, and such like, make the Boston Lyceum big; while Beecher, Newman, Gough, Anna Dickinson, Simpson, and probably Punshon, give the Bay State a first-class list. The best way is to buy both, if they don't interfere with your meeting nights. If they do, buy neither.

We are happy to learn that the accounts of the Treasurer of the Missionary Society of the Methodist Episcopal Church, at the last meeting of the Board of Managers, were completely elucidated to the satisfaction of the Board, and the removal of all suspicion against the integrity of the Treasurer. The whole Church will rejoice over such a result.

The Bird Club celebrated the twenty-fifth anniversary of Charles Sumner's proclamation at the Whig Convention in Boston, that slavery must be abolished, under the laws and Constitution of the United States; which it was not, despite this resolve; both Constitution and the laws being overridden in its removal. It was a notable gathering. Two Governors, and two expectant Governors were present, Messrs. Claflin and Jewell, of Connecticut, the former; Dr. Loring and Hon. Harvey Jewell, the latter. Mr. Sumner, Chas. Francis Adams, jr., Judge Chapin, "Warrington," Secretary Warner, Judge Hoar, Mr. Sandborn, Mr. Slack, Dr. Freeman Clarke, Dr. Manning, and other such were there. Mr. Sumner told the story of that day, and Gov. Jewell that of this. This club has had a famous political history, but if it has a future, must accept and push new works of reform as earnestly as it has those it has achieved. Mr. Bird, now almost sixty-two years of age, is quite infirm, but has yet life and strength enough to start his club on the road of Prohibition. He may change some of its members, but he will greatly reinforce it with fresher men. He was formerly an active member of Rev. Mr. Rogers' Church in this city, the Central Congregational, and is said to have drafted the first constitution of a Young Men's Christian Association. May his honorable career in the anti-slavery war be consummated and crowned with a devotion to the cause he has at times supported, and always in his conscience approved, and that will yet create clubs, and make them famous by its own universal victory.

They had a great time at Haverhill last Thursday, as our correspondent details. The new church was dedicated; a handsome edifice, and situated handsomely. The tact and eloquence of its preacher, and the remarkable force, liberality and oversight of its young leader, Dr. Chase, aided by a wide-awake body of brethren and sisters, have achieved a very excellent result. The new society starts off under the best of auspices. The first church is remodeling and refurnishing its structure. Soon it will, we trust, turn its present eligible spot into business, and plant itself just above its child, in more comely quarters. Methodism in Haverhill has taken a new departure. May it go on prospering and to prosper.

The Methodist Social Union recommenced its monthly gatherings last week Monday, at Association Hall. A goodly audience was present, and goodlier viands prepared. Alden Spear, esq., presided. Rev. Messrs. Warren, Cushing and Rutledge spoke, the latter depicting the work in the South, to the manifest pleasure and profit of his hearers. The constitution and members have been published. About one hundred of our brethren belong to it. Some of the churches are well represented, and where the brethren make any effort, the numbers rapidly increase. It is a good mode of making Church acquaintance, and should be even more largely cultivated. We hope the next meeting, at which the ladies will be present, will see a large accession to the regular membership.

THE LEAVEN WORKING, BUT NOT WORKED. — The Chicago Preachers' Meeting, after visiting the African Methodist Episcopal Church, adopted the following resolution:—

Resolved, That we would rejoice to see the day when all distinctions, save that of goodness, shall cease; and when, throughout the length and breadth of this land, the universal motto of Christendom shall be "One Lord, one Faith, one Baptism."

It ought not to rejoice until it can say, we see the day when "all distinctions save that of goodness have ceased." It must pray and labor to bring that day in to-day.

Original and Selected Papers.

MY BIRTHDAY.

BY JOHN G. WHITTIER.

Beneath the moonlight and the snow
Lies dead my latest year;
The Winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind
As if a loss befell;
Before me, even as behind,
God is, and all is well.

His light shines on me from above,
His low voice speaks within—
The patience of immortal love
Outwearying mortal sin.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

It dim the gold of life has grown,
I will not count it dross,
Nor turn from treasures still my own
To sigh for lack and loss.

The years no charm from Nature take;
As sweet her voices call,
As beautiful her mornings break,
As fair her evenings fall.

Love watches o'er my quiet ways,
Kind voices speak my name,
And lips that find it hard to praise
Are slow, at least, to blame.

How softly ebb the tides of will!
How fields, once lost or won,
Now lie behind me green and still
Beneath a level sun!

How hushed the hiss of party hate,
The clamor of the throng!
How old, harsh voices of debate
Flow into rhythmic song!

Methinks the spirit's temper grows
Too soft in this still air,
Somewhat the restless heart foregoes
Of needed watch and prayer.

The bark by tempest vainly tossed
May founder in the calm,
And he who braved the polar frost
Faint by the isles of balm.

Better than self-indulgent years
The outflung heart of youth,
Than pleasant songs in idle ears
The tumult of the truth.

Rest for the weary hands is good,
And love for hearts that pine,
But let the manly habitude
Of upright souls be mine.

Let winds that blow from heaven, refresh,
Dear Lord, the languid air;
And let the weakness of the flesh
Thy strength of spirit share.

And, if the eye must fail of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear!

Be near me in mine hours of need,
To soothe, or cheer, or warn,
And down these slopes of sunset lead,
As up the hills of morn!

— From the *October Atlantic*.

TRANSFER OF SUFFERING FOR SIN.

BY REV. G. F. COX.

Concluded.

Is, then, the doctrine of the transfer of suffering from one to another, consistent with a Divine government?

In reply, we answer:—

1. That we admit this great doctrine in all commercial transactions, where the transaction, on both sides, is built upon pure justice, and where friendship is hardly supposed to interfere at all. It is upon this principle that we receive suretyship, and demand from the surety the whole penalty. We allow not only a father to do this for a son, a friend for a friend, but a stranger. Yet it should be understood that the new and Gospel covenant, which recognizes transfer in this of guilt or sin, under given circumstances, is bound upon the principle, that the "next akin might redeem," or rather upon the alliance of a common brotherhood relation. Had not Christ been our kindred, we might not have been redeemed.

2. This doctrine of transfer is in accordance with natural law, as established by the Author of creation throughout the natural world. The tree gives to the new scion its own virtues, and its own defects; it gives to the scion itself all of its attributes, good or bad, pure or poisonous. It could give nothing else. The produced has the attributes of the producer. The earth gives its virtues to corn; the rain falls to the earth, and enriches it in return. The sun gives its own beauties to the lily; every beautiful spot, every delicate tint is from the solar light. Indeed, the doctrine is true everywhere, from the dew-drop to the thunder-cloud, which both neutralizes the miasma of the atmosphere, and throws out its terrible destructive forces upon the earth.

3. This doctrine secures a common law of humanity. "We bear each other's burdens." Without this doctrine there could be no virtue to us by acts of mercy towards another. Nor could there be help to the needy. For if there be help to them, then there is transfer of help or strength to them, and transfer from another.

An angel strengthened Christ. Was there a transfer of anything? It is of no importance to the question how the transfer is made, so that it be given and received. Then there is a real transfer of bliss or pain, joy or sorrow, weakness or strength, suffering, or relief from suffering. The suffering may be as deep as Christ endured, or as light as our common sufferings for each other. In a word, there is throughout the world this law: "The bearing of one another's burdens," and this is "the law of Christ."

4. The doctrine is in accordance with historic facts, that are daily occurring under the observation of all that live. The iniquity of a father brings woe to the babe, or grown daughter, or son of his own household; his virtues bring bliss. So the iniquity of the son breaks the heart of the father, unless he allows his love to die towards him. And just in proportion to the intenseness of his love, is his grief at his fall.

5. The doctrine lies as a foundation-stone in the entire system of Moses. The whole nation suffered for the Prince, and the Prince for the nation. "It was needful that one man die for the nation, that the whole nation perish not." The lamb at the altar was not there for itself, but for another. His death-agony, his life-blood was poured out that another might live. So it was with prophets, stricken, smitten of God and afflicted, but not for themselves, but for others. By the servant of God many are justified. By His stripes we are healed. See the whole of Isaiah liii. So in the New Testament: "Thus it behooved Christ to suffer." "Ought not Christ to have suffered these things, and to enter into His glory?" "All righteousness is from Jesus; our justification is from Jesus; our sanctification is from Jesus." "Christ is made of God to us, wisdom, righteousness, sanctification, and redemption." So it is in our experience. We feel that we are justified, but it is by Another. That was but the outbreak of John Wesley's heart when he sung,—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Mid flaming worlds, with these arrayed,
With joy shall I lift up my head."

6. The entire transfer indicated in the passages at the head of this article is made lawful, and seems based by the Apostles upon the fact, that Christ and Adam were both associates with human nature, as head of their great interests; the one the common father of all, whose fortunes they must share to some extent, and the other by the voluntary assumption of their fortunes, become the Saviour and surety of all that believe. Hallelujah to the Lamb! We have a Saviour that can save to the uttermost all that come unto God by Him. Amen!

1. A natural suggestion, in connection with the above, is this: That sin must be as broad as is the Atonement offered by the adorable Redeemer, and the Atonement is as broad as is sin. The reasoning of the Apostle is, "That if Christ died for all, then are all dead;" all have sinned. Sin, therefore, covers all of humanity; all are dead, and the whole world guilty before God. Sin, therefore, covers all of humanity in every age, and in all stages of life, from unborn infancy to latest age of life; where the substance of human nature is, there is or has been sin, and there is or has been Christ to save.

2. Another suggestion is, where sin is, there must be guilt. It may not be personal guilt. Yet guilt must as truly lie upon the substance of the child, unless removed by Christ, as though he were personally active in the transgression. As a separate agent, he may have no part in it, and as a separate agent he may not be responsible. All may be purely federal. But when the Lord pronounced a curse upon Adam, it covered all of Adam; a finger was cursed as much as the soul, the intellect as much as the heart. The whole man was cursed, soul and body. The very ground was cursed for his sake. And, like the fountain of Elisha, before it was healed, wherever the waters went there was death, because the stream was like the fountain. So, when healed, all its issues were healed. If all the substance of a tree is poisonous, so are all of its branches and roots. Every leaf and twig share the blessing or curse of the parent stem. An atonement, therefore, is as much needed for the substance of a child, as for any period of its existence.

3. But if the good, through Christ, is as broad as the evil by Adam, if Christ has died for sin, how widely so ever spread, if Christ suffered for sin, the just for the unjust, then universal "justification unto life" has come upon the race, and man has a new trial. In the language of Scripture, "By the righteousness of One," His righteous suffering, as well as life, "the free gift has come upon all unto justification of life."

4. The condition of this new trial is found in the covenant of God with Abraham, and the New Testament generally. The Abrahamic covenant was the Gospel covenant, which the law, given four hundred years after, could not destroy. Its grand condition being,

"Believe and be justified, sanctified, redeemed, saved."

5. If Christ, therefore, has suffered for sin, He can save a dying thief, because he cries out to him in the agonies of death, and for the still higher reason, because Christ has suffered for that culprit's sins. It is therefore written, that whosoever calleth on the name of the Lord shall be saved. The Gospel covenant is, "He that believeth, and is baptized, shall be saved." The last-named duty being his outward indication of his faith.

6. Looking upon the whole matter, it is difficult to shun the conclusion, that our federal relations run higher, and are wider spread than we are accustomed to admit. They surely reach from the last man to the first; they extend to countries; they cover household relations. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house." On this relation, indeed, seems based the great brotherhood of man. And the law of relation and transfer seems with man almost universal. It is everywhere. Man drinks in the sunlight, its heat and health. Is not here a transfer? He breathes the atmosphere, absorbs its vital force, and by it lives. Is not this a transfer? Its very miasma is not an exception. We bear in our own bosoms its deadly power. It is throughout life. The very life-blood of the first man, with its guilt and good, is within us, till we are purged by Christ. And do we not feel in our whole being like assuming the responsibilities of our brother? Do we not plead for him? Will not a father die for his son, or the son for his father?

Admit the fact, then, fully to the heart, in this high sense, and remember, as we come from Adam with death, with a curse, we must attach ourselves to Christ to obtain life, and pardon, and hope for the world to come. We must be grafted into the good olive-tree, that we may live. Remember, we must be grafted into Christ, that we may live. Shall we do it, and do it now? "Believe in the Lord Jesus Christ, and be baptized, and thou shalt live, and thy house."

THE GIFT OF FAITH.

The best Christian on earth has not comprehended fully "the exceeding greatness of Christ's power to us ward who believe." But suppose that the blessing is asked for one who does not believe? Is the same faith possible? I am praying for the conversion of a sinner over whose volitions I have no control. Is there any promise in the Scriptures which I can plead just as confidently as I can plead for my own spiritual necessities? How can I believe unwaveringly that God does now pardon that sinner, unless it be revealed to me that he does now comply with the conditions, that he does now repent and believe? Or how can I believe undoubtedly that that sinner will in the future repent and believe, unless it be revealed to me by the Holy Spirit? This would be a case of the gift of faith. Again, suppose that I am sick. I do not have, from the general promises of God, any ground for unwavering faith that God will raise me up to-day to soundness of health. It may be that my work is done, and that the Lord is now to take me up to my reward. The most that I can do is to say, "Thy will be done." If it be said that every sick believer has a ground in the general promises for the specific boon of instantaneous health, or a gradual restoration to health, the result would be, that the saints would be immortal on the earth defying the shafts of death. But if God mysteriously puts into my soul the conviction that it is His will to restore me, I can pray in faith for this specific good. This would be another instance of the gift of faith. If St. Paul had been in possession of the gift of faith for a blessing uncovenanted in the general promises of God, the removal of the thorn in the flesh, his prayer would have been answered in just the manner that he desired. The gift of faith for this precise thing was not imparted. On the seventy-sixth page of "Müller's Life of Trust," he gives an account of the breaking of a bloodvessel on Saturday afternoon. The next day after the brethren had consulted him about his appointment to preach, he says, after the brethren were gone, "the Lord gave me faith to rise. I was enabled to preach this morning with as loud and as strong a voice as usual, and for the usual length of time." To a medical friend who entreated him not to preach in the afternoon, he replied, "I should indeed consider it great presumption to do so, had the Lord not given me faith." "Nevertheless having faith, I preached again in the evening. After each meeting I became stronger, which was a plain proof that the hand of God was in the matter." He then earnestly warns "every one who may read this, not to imitate me in such a thing if he has no faith. On other occasions, "when not nearly so weak as when I had broken a bloodvessel, having no faith, I did not preach." He then details his unconditional prayers for his own bodily health, and for sick believers, till they were restored. He then explains these cases by saying, that "it pleased the Lord, I think, to give me in such cases, something like the gift of

faith, so that unconditionally I could ask and look for an answer." "The difference between the gift of faith and the grace of faith seems to me this: According to the gift of faith I am able to do a thing, or believe that a thing will come to pass, the not doing of which, or the not believing of which, would not be a sin; according to the grace of faith, I am able to do a thing or believe a thing will come to pass, respecting which I have the Word of God as the ground to rest upon; and, therefore, the not doing it, or the not believing it, would be a sin." These quotations justify the statement recently made in the notice of Dr. Adams' paper in the *Methodist Quarterly*, that there is such a thing as the gift of faith dispensed in a sovereign manner recognized by George Müller. We may add, that so eminent a saint as Paul did not always possess this gift of faith, for when hard up for money, instead of asking God for it, he pulled off his coat and went to work to earn it; and when carrying on his scheme of Christian beneficence toward the poor saints in Jerusalem, instead of going into his closet and praying God to give the "temporal supplies," he wrote to the churches to down with their dust on every Sunday morning, so that there might be a good pile ready when he should pass around the contribution box.

DANIEL STEELE.

STILL ANOTHER NEW DEPARTURE.

Mr. Pollard, a warm Confederate, in the October Galaxy commends the negro for his eloquence, industry, and progress. He says he believed slavery eternal, but it went down in a night; that he wanted to ameliorate, not abolish; but now he says:—

"It is astonishing how little the slaveholders of the South, despite their supposed knowledge of the negro, really knew of what was in him; what little idea or anticipation they had of capacities he is now exhibiting. The difficulty was that slavery was a perpetual barrier to an intimate acquaintance with the negro; it regarded him as a thing, and was never concerned to know what was in the sullen and concealed mind of a creature that represented only so much of productive force, and was estimated, body and soul, in dollars and cents. If one, even of Southern gentlemen, with the best intentions, sought knowledge of the negro, and made opportunities to converse with him, he ran the danger of being suspected as an abolitionist in disguise, or at least of being condemned as a 'low person.'"

"No candid person in the South will deny that the general experience of the negro since emancipation has been progress; that in nearly every respect of his life he exhibits some improvement from that date. Southern men are not very ready to advertise this to the world; they would probably confess it with reluctance to a Northern commission of inquiry; but in private conversations among themselves, where no pride of controversy interposes, they freely admit it, and wonder at it. The negro moves. He is showing the greatest eagerness for knowledge and education, attested by the fact, for which examination is challenged, that in the free schools of the South, where he has equal admission, there are more black children than white ones in proportion to the population of each race in the given community. So far from becoming the idle vagabond that the pessimist theorizers would have him after emancipation, he is exemplarily industrious; attested by the fact that to-day the negro represents nearly all the labor of the South, and admitting this test, that of persons in equal condition of poverty and of necessity of work, there are far more poor whites than negroes who are idle in the South. Of the vices that were to assail and destroy the negro in his new estate of freedom, there are no proofs; quite the contrary. The terrible vice of intemperance, which has been the usual scourge of weak races, and the almost unfailing incident of a precocious civilization, is comparatively unknown among the Southern freedmen. So far from being improvident, the wonder is how the negro economizes, gets so many good clothes and real comforts out of his very scanty wages. As a voter he has shown a discretion and independence that have nonplussed the wisest of our politicians. There were white wisecracks who, some time ago, supposed that the negro's vote might be procured by the merest solicitation, a mere wink from his employer; and a common joke in the South on the Fifteenth Amendment was that the disfranchised white man might buy some cheap old negro to do his voting for him. Never was such disappointment. The spectacle has not been uncommon in the South of a negro who paid a deference to the white man scarcely less than he had shown in the days of slavery, who possibly yet said 'Mas'r,' who did his work in all humility and with all subjection, yet going openly to the polls and casting his vote there against the party of his employer. Such an instance of self-respect and moral courage is to be admired, even by those against whom it acts. A distinguished Virginia politician recently assured the writer that he had not known of one single instance in the State of a negro selling his vote for money; and yet the same gentleman remembered, in the days of the old hustings, not unfrequently seeing a white man approach a knot of politicians, saying with the greatest composure, 'Gem'men, what'll you give me for my vote?' and a half-dollar or a pint of whiskey generally concluded the bargain. In the jury-box the virtue and fidelity of the negro are remarkable, to the extent that it has already been observed that the worst negro criminals prefer to be tried by white juries rather than by peers of their own color. In fine, in most of the conduct of the negro is to be perceived the evidence of his deep sense of being on probation, a condition in which

much will be exacted of him by either the hostility or the incredulity of criticism, and in which he can justify himself only by the most undoubted proofs of his worthiness; and indeed it is this visible impression upon the negro, as of one watched, that affords the best assurance of his continued improvement and progress."

He devotes his concluding thoughts to his eloquence, of which he gives some good specimens. One of them hearing of Esau's selling his birthright for a mess of pottage, said he would never sell his birthright for a nest of partridges. He thinks that "his admitted gifts of imagination, his extraordinary faculty of language, his delight in rhetorical exercise, afford reason to believe that there may yet be in reserve a development of negro character to astonish the world, and to confer upon him an interest new and altogether romantic."

He says his forte is not rant, but pathetic; "he is most effective in the low tones;" his favorite figure is the simplest one, the allegory. He shows that his subject masters him, not he his subject; the vital difference between the true orator and the false. He says:—

"The intense realization of what he says is the peculiarity of the negro's speech, rather than any number or mode of figures of speech; and in this respect it must be insisted that his eloquence is of the purest and severest school. His faculty of illusion is what strikes one most in observing the negro speaker. He seems able to transport himself into the scene he describes, or into the emotion he has summoned; and it is this faculty which, beyond all accomplishments of language and structures of art, is simply and surpassingly the thing called eloquence. The starting eyes, looking over and beyond his audience; the unheeded perspiration of the brow; the large, clumsy hands, trembling with emotion, and raining down from the air in which they are raised an impalpable influence, attest that the negro speaker is feeling what he says, when he is in the full tide of exhortation, when, perchance, he sees his favorite religious phantasm, 'the old ship of Zion,' far away on the stormy waves, or sings, as of a longing spectator, the hymn of 'Swing low, Chariot,' one of his characteristic visions of the sky. Art might take its lessons from many of the rude but impassioned scenes that are to be found in a negro meeting-house; and to study the black man as an orator is an employment that remains to reward the adventure of the scholar in a new and unbeaten path of discovery."

"Surely not the least of the romances attaching to the negro in his recent introduction to the interest and curiosity of the world, is that in what has heretofore been considered the unsightly and unpromising son of Africa may yet be found the type of a being long lost in aesthetic history—a true orator. Who knows, indeed, but that 'the forest-born Demosthenes' may yet prove to be a black man?"

The Methodist was once just such an object of curious criticism and sympathy, and is not yet altogether delivered from that state, as the half complimentary and quizzical notes of *The Register* and such show. So were the early Christians. But to see a leader in Jeff Davis's government avow this, in half a dozen years after the nation he "created" had ceased to be, is a sudden conversion, nigh to the marvelous. We have always said the negro would find his best friends yet among his former masters, as their prejudices were less, but we hardly expected so public a conversion so soon.

LEAVES FROM A CHAPLAIN'S LOG.

II. SUNDAY AT SEA.

In mid-ocean. Not a sail in sight; nothing but sea and sky. The day dawned clear and bright. The ship was gliding easily through the waves, with scarcely any motion. As usual, all unnecessary work was suspended, and, breakfast over, the men proceeded to don the uniform prescribed for the day. It was very pleasant to go forward and observe the complete order and cleanliness everywhere visible, the spotless decks, the shining 'bright-work,' the polished guns, the neatly-coiled ropes. At ten o'clock, the drums beat to quarters, and the Captain, attended by the Executive officer, inspected the entire ship. The ceremony finished, immediate preparations were made for divine service. A chapel was improvised on the after part of the gun deck. On the port side, between two guns a desk was placed, and covered with a flag. Chairs were brought from the cabins and wardroom for the officers, and capstan bars laid across the ship's buckets for the men. The bell was tolled. Very soon chairs and bars were filled with an attentive company. The Admiral and Captain (invariable attendants), took their seats, and at a signal from the Executive Officer, the service began. Singing, accompanied by the ship's band, prayer, Scripture reading, a portion of the ritual of the English Church, a brief but earnest sermon, and it was over. Not more than forty-five minutes were occupied, for capstan bars are not easy seats, and "Jack's" attention cannot be kept for a long time.

At one o'clock, a religious service was held in the Sick Bay. As many as were able left their cots, and gathered around to hear about the Great Physician. During the prayer, one could almost hear the beating of their hearts. In private conversation afterward, many

a story of struggle and defeat, of past resolves and repentance, and present sinfulness was told, and it was a glorious privilege to be able to present for their immediate help and relief, Him who is "mighty to save."

At three o'clock, the boys, about twenty in number, and most of them naval apprentices, were gathered for religious instruction. And at five o'clock, after evening quarters, the officers and crew, as many as felt disposed, were mustered on the quarter-deck for thanksgiving and prayer. This evening service is to have its place in the regular routine of the ship, and surely nothing can be more appropriate than for us to gather at the close of every day, to render our public acknowledgments to the Author of all Good, to confess our sins, and to crave His protection whom winds and seas obey.

Again, at seven o'clock, the bell tolled its call to prayer. It was a curious sight to inexperienced eyes to look upon the surroundings of our place of worship; the battle-lanterns swinging overhead, the long lines of hammocks in the background, the dusky forms of the heavy guns, each loaded with a five-second shell, the gleaming cutlasses ready for instant service. But the songs of praise were as heartily sung as in the more favored prayer-rooms of the land we have left. And in telling of Jesus, all things else were forgotten.

Such was Sunday on board the L—. Not much visible good has been accomplished, but there is room for hope. These rough, profane men belong to the class from which Christ gathered His first disciples. May not some of these men yield to the same compassionate call?

THE LORD'S ARMY.

In the midst of crime, accidents, disease, death, the question comes to us, Where's the idea of the world growing better? Where's the doctrine that Christianity is on the increase, and the world being led to the foot of the cross? They say, study the records of sin and misery, see how the hosts of evil are gathering for the fight. True; but they never would come up in line of battle, if there was no other side. The devil is always awake, and full of fight when his craft is in danger. His soldiers and agents are rallying to his standard, total depravity. But look at the Lord's army coming at the sound of the Gospel trumpet, and gathering around the blood-stained cross, with the watchword, *purity*, or *Holiness* inscribed on the different branches which are connected with the true vine. Go to Round Lake; look in upon the thousands there assembled, there are no bars in the way, but they all drink from the fountain of life. Blessed, sight-inspiring theme! hope of the world! The hosts of Zion are gathering from near and afar, North, South, East, West, all are moving at the sound of the day of Pentecost, with signs following; and as we listen we hear no uncertain sound, but the cry of *victory* comes up from every field, and the earth is resounding with the glad notes of "Glory to God in the highest, peace on earth, good will to man." There is to be a contest between truth and error; there is clashing already; but He who is our leader is bruising the head of *St. Peter's*. Our God is marching on. Amen. N. M. LEARNED.

THE END OF THE PILGRIMAGE. — Fear not, thou that longest to be at home. A few steps more and thou art there. Death to God's people is but a ferry boat. Every day, and every hour, the boat pushes off with some of the saints, and returns for more. Soon, O believer, it will be said to thee, as it was to her in the Gospel, "The Master is come, and calleth for thee." When you are got to the boundary of your race below, and stand on the verge of heaven, and the confines of immortality, then there will be nothing but the short valley of death between you and the promised land; the labors of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God as Moses did, "I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." — *Toplady*.

THE PRAYER OF HOPE. — O, eternal Light! without which we cannot live, abide with us in this sad world of night and sin. O, Sun of life and grace, show Thyself to us specially, when we are about to quit this vale of tears! O, Prince of life! when our eyes are closing on the light of day, take us by the hand, and lift us up to the palace of Thy glory, where we shall behold Thee with open face, on the day of the resurrection of the just. With the warmth of Thy divine love, revive the ashes in our tombs on the great day of the restitution of all things; and from these ashes raise those plants which shall bloom forever, and adorn the paradise of God! — *Drelincourt*.

IMPORTANT INQUIRIES. — Are you a Christian? If not, do you ever expect to be? If so, when? If God should call you to your final account, what reason could you give for impenitence? Might you not be a Christian now? Delay not, then, to seek salvation now, least you should put it off too late. Receive these questions kindly from one who may never meet you till the day of judgment. Think of them seriously, think prayerfully, think now, act now. — *Anon*.

For the Children.

THE GREEDY MOUSE.

The cook said to the maid —
 "You must catch that little mouse;
 There's nothing safe in the house,
 In the kitchen or the cellar,
 From that tiresome little fellow.
 Where there is meat,
 There he will eat;
 What smells good
 He takes for food.
 In the kitchen cupboard he's nibbled a hole,
 Nothing is too good for the pert little soul.
 Girl, you must catch him, and drive him away
 Into the woods and fields, I say!"

Then the maid said to the mouse —
 "Stay in your house,
 Little mouse!
 Steal no more meat, I pray;
 And don't come out to play.
 Or you'll be caught and killed, perhaps,
 In one of my clever little traps!"

Then the maid put everything carefully by,
 Covered up the meats,
 Hid all the sweets,
 Baited the trap with bacon, and said —
 "Now I'll set it in the corner and go to bed."
 The little mouse sat in his hole,
 And shivered, but not with cold;
 Said he, "It's true what she says,
 I'd better mind what I am told,
 But this wise fit but lasted a little while:
 He grew bolder soon,
 Peeped into the room,
 "That bacon," said he, "smells uncommonly nice;
 I must have a bit
 If I die for it —
 Just once won't matter, I'll be back in a trice."

So he scampered quickly across the floor,
 Squeezed himself small,
 Rolled himself in a ball,
 Curled his tail round,
 To take up less ground,
 In a place that was rather crampy, it's true,
 Where the bacon most temptingly hung in view.

O, by his whiskers! how good it looked!
 He smelled it, he tasted,
 He gobbled, he hastened
 To eat every bit,
 So delicious was it!
 When, lo! a small noise, a clatter, a snap,
 Mousey is caught in the terrible trap!
 Bang at the door,
 He rushed in a fright,
 That was no use —
 The door was shut tight.
 Climbing the walls —
 That was poor fun,
 They were too steep,
 And windows were none,
 Scratching and twisting and turning,
 Mousey in trembling must wait for morning.

When the cook came down in the morning,
 "O, there you are little mouse," said she,
 "You who ate my sweets so greedily.
 Not content with the crumbs on the floor,
 Nightly you pilfered more and more.
 'Just once won't matter,' I think you said,
 When you crept out to steal, when we were in bed.
 Now you are caught —
 You must be taught
 That just once *does* matter, most certainly,
 When one knows he is doing wrong, you see.
 A terrible fright
 You have had this night,
 And now suppose I should call the cat!
 But no, I'm not quite so hard as that;
 S-s-s-h! — off to the fields, you foolish mouse!
 And never again put your nose in this house."

— Translated from the German.

A HOUSE WHERE MEN NEVER LAUGH.

BY OLIVE THORNE.

How do you think you would like to live, fearing every moment to be blown up; not daring to speak loud, to jar anything, for fear of starting an explosion that would send you in an instant to the other world?

You don't think it would be very pleasant? Well, it isn't; yet hundreds of men live in just that state, work, receive pay, and live, year after year, in the very sight of death, as it were; all, that the world may have gunpowder.

You can easily guess that those men go about very quietly, and never laugh.

You know that gunpowder is very dangerous in a gun, or near a fire, but perhaps you don't know that it is equally dangerous all through the process of making.

A powder-mill is a fearful place to visit, and strangers are very seldom allowed to go into one. They are built far from any town, in the woods, and each branch of the work is done in a separate building. These houses are quite a distance from each other, so that if one blows up, it won't blow up the rest. Then the lower parts of the building are made very strong, while the roofs are very lightly set on. So that if it explodes, only the roof will suffer.

But in spite of every care, sometimes a whole settlement of the powder-mills will go off almost in an instant, and every vestige of the work of years will be swept away in a few seconds.

But, though you feel like holding your breath to look at it, it is really a very interesting process to see. It is made, perhaps you know, of charcoal, saltpetre, and brimstone. Each of these articles is prepared in a house by itself, but the house where they are mixed, is the first terrible one. In this building is an immense

millstone, rolling round and round in an iron bed. In this bed, and under the stone, are put the three fearful ingredients of gunpowder. There they are thoroughly mixed and ground together.

This is a very dangerous operation, because if the stone comes in contact with its iron bed, it is very apt to strike fire, and the merest suspicion of a spark would set off the whole. The materials are spread three or four inches thick in the bed; the wheel, which goes by water-power, is started, and every man leaves the place. The door is shut, and the machinery left to do its terrible work alone. When it has run long enough, the mill is stopped, and the men come back. This operation leaves the powder in hard lumps, or cakes.

The next house is where these cakes are broken up into grains, and of course is quite as dangerous as the last one. But the men can't go away from this, they are obliged to attend to it every moment; and you may be sure no laugh or joke is ever heard within its walls. Every one who goes in has to take off his boots, and put on rubbers, because one grain of the dangerous powder, crushed by his boot, would explode the whole in an instant.

The floor of this house is covered with leather, and is made perfectly black by the dust of the gunpowder. It contains a set of sieves, each one smaller than the last, through which the powder is sifted. And an immense groaning, and laboring mill, where it is ground up, while men shovel it in with wooden shovels. The machinery makes a good deal of noise, but the men are silent, as in the other houses. The reckless crashing of the machinery even seems to give greater horror, and one is very glad to get out of that house.

The glazing-house comes next. Glazing is done by mixing black lead with the powder, to give it a black and shining look. The powder is put into barrels, which revolve for several hours. That polishes the grains by their rubbing together. Then black lead is put with them, and they revolve several hours more. Of course the dust flies from all these operations, and the workmen, silent, like the rest, look like very black negroes, working in the blackest of powder, in a room whose walls and floors are blacker than the rest, if possible. It has a very singular look to a stranger, and, added to the horrible silence, makes one feel that the whole world has gone into mourning. Often, the gunpowder, revolving so rapidly in the barrels, gets very hot; so this too is a dangerous operation.

The storing-house is the next on the list, and there the gunpowder is heated in wooden trays. It is very hot, and no workmen stay there. From there it goes to the packing-house, and is put up in barrels, kegs, and canisters.

Safely through all these houses, it goes at last to the store-house. One feels like drawing a long breath, to see the fearful stuff safely packed away, out of the hands of men in this curious house.

You've heard of things being dry as a powder house, but you wouldn't think this house very dry. It is all most imbedded in water. The roof is one big tank, kept full of water. Did you ever hear of a water-roof before? Instead of steps to go in, there are shallow tanks of water, through which every one must walk to the door.

In none of these powder houses is any light ever allowed except sunlight. The wages are good, and the day's work is short, ending always at three or four o'clock. But the men have a serious look, that makes one think every moment of the danger, and glad to get away.

Though curiosity may take a man once to visit a powder mill, he has no desire to go a second time; and he feels all the rest of his life, that for once he has been very near death.

WORDS FOR MINISTERS. — He that will do good in the ministry, must be careful as the fisher, in nothing to scare souls away from him, but allure and invite, that they may be toiled within the compass of the net. — *Gurnoll*.

A MINISTER'S MESSAGE TO THE SINNER. — Sinner, awake; yea, I say unto thee, Awake! Sin lieth at the door, and God's axe lieth at thy root, and hell-fire is right underneath thee. I say again, Awake! — *Bunyan*.

DAILY LIVING. — Look upon every day as the whole of life, not merely as a section; and enjoy the present, without wishing, through haste, to spring on to another section now lying before you. — *Jean Paul Richter*.

HAVING A DESIRE TO DEPART. — It is strange when Christians, far from desiring to depart and be with Christ, feel such horror at the mere thought of death as to tremble whenever it is mentioned. No one has made progress in the school of Jesus Christ who does not look for the day of his departure with joy. — *Calvin*.

Idleness is the hot bed of temptation, the cradle of disease, the waste of time, the canker-worm of felicity. To him that has no employment, life in a little while will have no novelty; and when novelty is laid in the grave, the funeral of comfort will soon follow.

"You must admit, doctor," said a witty lady to a celebrated doctor of divinity, with whom she was arguing the question of the sexes — "you must admit that woman was created before man." "Well, really, madam," said the astonished divine, "I must ask you to prove your case." "That can be easily done, sir," she naively replied, "Wasn't Eve the first maid?"

Some tailors would make capital dragoons, they charge so.

Safeguard against fits — Deal at a slop shop.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — *NUM. xiv. 21*.

THE OUTLOOK. — Heathen and Christian countries never presented a more hopeful, cheering prospect to the Church than at the present. France is open to the Gospel as never before. A wonderful work of reform is going on in Germany. In Italy, Spain, and Mexico, Protestantism is advancing rapidly, and the people are calling for the Bible. The Pagan and Mohammedan world is being shaken to its foundations, and the masses are seeking for the light of the Gospel. The wonderful work of God in saving the people in the Sandwich Islands, Fiji, Burmah, Madagascar, and indeed throughout the heathen world where missions have been established is marvelous, and calls for thanksgiving from all the friends of Christ. Almost every week brings tidings of revivals, extensive and glorious, in which hundreds of the most degraded and wretched heathen are converted to God.

At home, the Church is evidently rising in spirituality and power. She is taking wider and more comprehensive views of her mission, and is arming herself more fully for her great conflict. Still, she needs more largely the Pentecostal baptism. O that it may fall on her in a more abundant measure! A new day opens before her — a day of triumphs for Christ never before witnessed during the Christian dispensation. The world may now be taken for the Lord Jesus. Let every Christian heart rejoice, and thank God that it can have a part in this glorious work.

THE CELESTIAL TELEGRAPH. — Pray for the missionaries. Remember them in the house of God; in the social meeting; at the family altar; and in the closet. Rev. Mr. Doane, of Micronesia, writes: —

"We who remain at home should support him by our prayers — sending telegrams by way of heaven." Thus wrote one, respecting the lone laborer on Ponape. Ah, what support is that to all the missionary band! That is the support they most need, — the support that comes from home, from the forces there, from those who equip and send forth their soldiers. In the war of the rebellion, hardly a victory cheered the hearts of the soldiers more than the fact that they were thought of and prayed for at home. That was a force in the rear, inspiring. And so it is with those other soldiers, the soldiers of the cross. Far from home, in an enemy's country, the forces opposing out of all proportion to these attacking, few, and often worn and weary, and more fit for the hospital than the field, — to know that they are prayed for — are thought of — is the support, as I have said, they most need. I know the worth of it. When I read these words I was thrilled with joy. It took a heavy load from my heart. Is it true that there are dear friends who feel thus, write thus, act thus?

WESTERN TURKEY. — The mission in Western Turkey of the American Board, is doing a great work, and sharing largely in revival influence. Rev. Dr. West, of Sivas, writes to the *Missionary Herald* of his recent trip to Gurun, whither he went to look after the interests of the mission there: —

"I was quite pleased with the contrast from what I saw there ten years ago. Then there were only about eight families who called themselves Protestants; now there are over sixty. Ten or fifteen have been added this winter. Since the formation of a church there, last fall, of eight members, eight more have been added, and two or three are to join at the next communion. A number of others are hopeful Christians, and the pastor thinks they will soon be admitted to fellowship. Their chapel is already too small for them, and they are talking of enlarging it, and of building a second in Shole, a neighborhood of Gurun, three miles from their present chapel, where the largest, and some of the best part of our people live.

"These come most of them on foot, the women bringing their babes in their arms, or on their backs, all this distance every Sabbath morning, when services begin just after sunrise throughout the year, — first a Sabbath-school, and then the preaching service. Then they return to attend a second service a little after noon, at the school-house in their own neighborhood, where there is also a Sunday-school. The Bible and Hymn-book are in their bosoms wherever they go. In the afternoon, at ten, eastern time (that is two hours before sundown), their pastor holds an expository service in the chapel. So he has charge of three sermons and two Sunday-schools every Sabbath. Besides this he has the care of a daily prayer-meeting at the chapel throughout the week, and two weekly prayer-meetings at Shole. This, with pastoral labors, the supervision of two schools, and many demands upon his time for labors for those yet without the fold, is too much of a burden for any one man. They need a second preacher and a second chapel."

BATH CAMP-MEETING.

Rev. R. S. Stubbs writes: Nearly all the preliminaries of the meeting were completed by early candle-lighting, Sept. 4, at which time a prayer-meeting was held in the Swiftwater tent. It was a very precious season.

Tuesday forenoon we were called to enjoy the first service at the stand. The key-note of the preaching was struck by Rev. Josiah P. Hooper, from "What think ye, that he will not come to the feast?" In the afternoon Rev. Hezekiah A. Mattison followed, in the same vein, and discoursed from the words, "Dost thou believe on the Son of God?" Rev. R. S. Stubbs followed with an exhortation, and invited penitents to seek the Lord. Quite a number responded. At 6 P. M., Rev. Moses Sherman brought forward the blessed doctrine of holiness, from the text, "Be ye perfect," etc.

Whatever complaints may be made of the large camp-meetings of New England, we rejoice to state that holiness has been faithfully proclaimed at almost every service at the Bath Camp-meeting, at the stand, and in the tents, by the young ministers, and also the aged. Prof. C. S. Harrington, Revs. J. O. Knowles, W. F. Crafts, W. Whitecher, and others, made this subject quite prominent. Revs. W. Whitecher and W. F. Crafts acquitted themselves like men who need not to be ashamed, rightly dividing the Word of truth. Rev. Bros. Swanton Ranks, Josiah Hooper, and W. C. Robinson labored assiduously at the altar.

Wednesday, at 10 A. M., Rev. W. Whitecher preached on the "Fan and the Sieve," the symbolic implements employed by Inspiration to set forth the separating operations of grace and Providence in the daily life of man. The topic was finely handled and enforced. Rev. R. S. Stubbs followed, with an exhortation. Penitents crowded to the altar.

In the afternoon Rev. Bro. H. W. Worthen, of the Vermont Conference, preached an excellent discourse from the Book of Revelation. Rev. Bro. Lewis, of the same Conference, followed with a stirring exhortation.

Wednesday evening Prof. C. S. Harrington beautifully described the completeness of our redemption in Christ. Rev. J. O. Knowles followed with a forcible appeal.

Thursday, at 10 A. M., Rev. C. W. Millen preached. At 1 o'clock a children's meeting was held at the stand, conducted by Rev. Bro. G. Beebe. And the large gathering of the lambs of the flock listened with delight to the apt and beautiful remarks and colloquies of Rev. Bros. Beebe, Ruland and Crafts, and C. W. Taylor, esq., of Laconia, N. H.

At 2.30 P. M., Rev. B. Pomeroy preached a sermon on the words, "He that believeth, and is baptized, shall be saved," etc. His wondrous sentences sent thrills of rapture into many a darkened heart. Chains, and bolts, and bars, that long had kept Pauls and Silases imprisoned, yielded to the fiery rhetoric of this man of God. Such power, such quaintness, and quietness combined and poured forth in torrents of burning eloquence and tender pathos. I could only think of Rev. John Dempster, whom he resembles much, and yet is as unlike him as Whitefield was unlike John Wesley.

At 6 P. M., Rev. G. W. Ruland preached from the words, "At evening-time it shall be light."

Friday, at 8.30, the regular love-feast was held, and over two hundred and fifty testimonies were given in less than two hours. It was a precious season. "Holiness to the Lord" was the watchword. At this point, a pleasant episode took place. Rev. J. P. Hooper presented a bundle of greenbacks to our esteemed Presiding Elder. A few appropriate words accompanied the gift, to which Bro. Kellogg responded with much feeling.

Friday, at 10 A. M., Rev. W. F. Crafts preached, from Luke xvii. 14, one of the most Biblical sermons to which we listened during the meeting.

Friday, at 2 P. M., Rev. C. Nichols, the well-known and beloved evangelist, preached from Luke xix. 10. He set forth that the hindrance to salvation is in us; we are unbelieving, distrustful, and, therefore, unsaved and unblessed.

Friday, at 6 P. M., Rev. C. M. Dinsmore preached an excellent sermon, with his usual earnestness and persuasiveness. This was the last of the regular preaching services at the stand. The tents' companies went to work in their tents, and achieved great triumphs in the name of the Lord.

This camp-meeting was the best and most successful of all that have been held on this ground, and many a believer returns home fully sanctified in the blood of Christ, and many a seeker returns happily converted to God, and many a careless sinner and lukewarm professor returns with the arrows of the Almighty drinking up his blood.

WILLIMANTIC CAMP-MEETING.

Rev. A. W. Mills writes:—This meeting was, without doubt, one of the most powerful that has been held at this place for a number of years. The Lord rained all the week. Every day, with the exception of one, we were duly and truly sprinkled.

The number of private cottages at this place is rapidly increasing, and it bids fair to be one of the largest camp-grounds in New England. The sermons of the week were very spiritual, and ably delivered.

Rev. M. J. Talbot, of Providence District, gave us a thoroughly systematic and spiritual discourse. At the close of which, about sixty unconverted men and women came weeping to the altar. Rev. Mr. Robinson, of the Broadway Church, Providence, discoursed well on the peace of God as experienced in the soul. Rev. T. M. House, of Plymouth, Mass., preached a powerful sermon on prayer. It was one of the best of the week. The climax of this sermon was grand. At its conclusion about seventy-five sinners and fifty professors came to the altar for prayers. It was the most powerful altar-meeting ever held on the ground.

Eternity alone can reveal the good that was accomplished at this meeting. About two hundred souls were converted, and scores of professors awakened.

Our popular Presiding Elder, Rev. Geo. W. Brewster, did everything in his power to make the meeting a success. His efforts were very successful, as the results show. Long may he serve as the principal administrator of affairs at the Willimantic camp-meeting.

Our Book Table.

LITERARY.

SIR WALTER SCOTT, a Story of his Life, by R. Shelton Mackenzie (J. R. Osgood & Co.), gives, in compact shape, the seven volumes of "Lockhart," with memoranda of the compiler. The life is familiar in its general events, but, like his stories, is still interesting, though many times told. Anne Scott, his second daughter, is engraved with a bonnet that would stun a young lady of Edinburgh or New York to-day; an old-fashioned Navarino towers over a young-fashioned face. The book is a good addition to the "Lands of Scott," and the "Stories of Scott," from the same house.

AGATHA'S HUSBAND, by Miss Muloch (Harpers), tells how a rich English girl married a man a few weeks after he had first seen her, who called her a Pawnee Indian on that first occasion, when she loved his elder brother; how she suffered for it through the whole book, until he was wrecked, and recovered, when she loved him, and got married in heart. It is true to marriage, though it makes a wrong marriage, where love is not at the start on both sides.

THOUGHTS ABOUT ART, by Philip Gilbert Hamerton (Roberts Bros.), scans this rich field with an experienced eye, and traverses it with an experienced pen. With the work on Art, just issued by Lee & Shepard, that should be put in the hands of every school-girl taking the "ornamental branches" at our seminaries. The playing with the pencil and pigment, is as useless and foolish as playing with the Algebra. Study of the principles of Art, is what should be done by all pupils. This will help them in their pursuit. It is also animated reading for the masses, and will teach all lovers of a good picture how to admire. It tells how to buy pictures, how to furnish the house with the right sort, where the painter ranks in society, the difference between photography and painting, and other points belonging to this choice profession.

CURIOSITIES OF LAW REPORTERS, by Franklin Fisk Head (Lee & Shepard), is one of the most original of books, though made up exclusively of selections. It contains all sorts of odd decrees of all ages and peoples. Whoever wants to know what strange things have been enacted by law, should read this little book. It is a museum, but does not contain all the instruments of legal torture. The Fugitive Slave Bill is not here; nor the order to hang John Brown. It has very juicy bits, and every lawyer will enjoy them, besides many others.

CASTILIAN DAYS, by John Hays (J. R. Osgood & Co.), is a great improvement on "Pike County Ballads," though we fear it will not be half as popular. It takes one through Spain, its Madrid, its Escorial, its Murillo and Velasquez, one of its castles in the air, its city of the Visigoths, its Cortes, and bull-fights. No Spanish travels are so fresh, or more entertaining. This rich old country, with everything in its history that is exciting, is just reopening its hidden treasures, and every one is looking upon them. With toleration in religion, and almost republicanism in government, may not its future be far richer than its past? He declares the Madrid gallery superior to any other in the world, and proves it. Get and read the book, and then put Spain on your next tour in Europe.

ATLANTIC ESSAYS, by T. W. Higginson. J. R. Osgood & Co. Mr. Higginson is a clear, pointed, well-read writer. He has something to say, and he says it. But he is as cold as his first Puritan ancestors, minus their faith. He never gets warm, and never warms anybody else. He does not rave like Parker, his first great idol. He does not even shoot hot and hard, like Emerson, his last and greater idol. He has no blood in his pen. He talks of the sympathy of religions, but has no sympathy for any religion. He is calm, resolute, keen, but not cordial. He will take positions, but not create them. His "Puritan Minister" is after this sort. Everything is in the portrait but expression. It is a photograph, not a likeness. How could it be when as his own ancestor, Rev. John Higginson, whom he is careful to quote another as declaring to be "the best writer of New England, native or foreign, for her first hundred years" (a post Cotton Mather will fight him for, and the Cobbler of Agawam, and sundry more through their descendants), this same John put religion as the "end and design of the people of New England;" and religion, as John the ancestor understood it, was Christianity, concerning which Thomas is a doubter and denier. Sappho and the Greek goddesses are warmer portraits, and that on old Latin Text-book is almost mellow.

Mr. Higginson will never become a popular writer till his soul is set on fire with a popular faith. Ice to ice, is his dogma to his nature. All phases of falsely so-called rationalism are harmful to such a soul. May he be set on fire of the Holy Ghost; then this anthracite coal will glow, this snow-drift change to locomotive steam, that will draw all eyes and hearts after its burning truth and feeling.

THOUGHTS FOR THE YOUNG MEN, AND YOUNG WOMEN OF AMERICA, by L. A. Reavis. New York: S. R. Wells. Pp. 93. These two pamphlets in one contain much truth, and some error. They urge young men and women to be industrious, studious, virtuous, to marry young, and marry for love, and not to get divorced. They however declare that "religion" should have nothing to do with marriage, and advise girls to be good, but not to join the Church unless they wish to. Both of these are after the phrenological faith, of which Comte's "Constitution of Man" is the Bible. Religion should have a good deal to do with marriage, and all maids and men should become converted, and join the Church. The *Waerly Magazine* is commended to girls as good reading. Strange advice, as is also the advice for her to "pop the question." As soon as she is eighteen she is to make up her mind to marry; whom to marry she is to decide, assisted by common sense, and "some knowledge of physiology and phrenology." Are his "bumps" to be felt of before she is to set her heart a-thumping? "Young women and old women" [is any woman old?] "have just as good right to put the question as men." "Let me say to you, young woman," he gushingly exclaims, "if you know some good man whom your soul seeks for its true lover and companion, allow nothing to delay, but go at once, and in the earnestness of your womanhood tell him your secret, the secret of

your heart, and if he be a MAN," [caps. his], "he will at least the more highly esteem you for your regard for him, and it may be that you will find in him a reciprocal admiration, with too much diffidence to express it." If any young woman were fool enough to listen to this advice, it might be well to tell her how soon she would lose what she sought. But she knows better, and not till the Coming Race appear through the earth, will the young woman thus go "at once, and in the earnestness of her heart," and lose all her heart might wish for, deeply and truly wish. She may show her pleasure in her ways, but they won't be those of L. A. Reavis, esq. Still, there is much that is useful in the little book, and it is far better reading than what such classes usually read.

THE TRANSMISSION OF LIFE, by George H. Napheys, M. D. Boston: George M. Smith & Co. This work, of 341 pages, discusses those subjects about which everybody thinks, and nobody talks or writes out loud. It is highly commended by Dr. Todd, Presidents White, Stearns, and Porter, Drs. Bacon and Bushnell, Bishop Scott and T. M. Clark, Henry Clay Trumbull, and other leading men. It is designed for boys and men, and if rightly read, will be of great service to tempted souls. It is sold only by subscription.

PASTOR'S MANUAL (Congregational Publication Society) is a useful help to the ministry, but would be more so if it had included the Ritual of the Methodist Episcopal Church.

HISTORY OF ROMANISM, by John Dowling, D. D. New York: Edward Walker. This great volume, of 980 pages, being a sturdy and terrible arraignment of Romanism, its superstitions and its persecutions, is still as needful and readable as when first published. The new edition brings the history down to its crowning apostacy in 1870, the infallibility of the Pope, and its overthrow as a temporal power. No Church could stand such a bill of charges, and live. The Roman Church as such must die, and be raised in newness of life. Its crimes are too horrible for pardon. "Come out from her, and be ye not partakers of her plagues," is still the cry of the Head of the Church. The volume should be in every library; for full as it is, the fullness has not exhausted the subject. Cannot Dr. Dowling prepare some stories from this for Sunday-schools? Our children should know who this enemy is, that in Papal riots still shows its original spirit. A few volumes selected from this mass, would be greedily sought for by Sunday-school libraries. Tell the story of Smithfield, St. Bartholomew, Holland, and the Vaudois.

Littell's Living Age, April to June, continues this superior weekly in its solid and durable shape. Nobody will be harmed by putting it among his books. It paints the present hour from the best of all publications, gathering the riches of all the foreign journals.

MAGAZINES.

Harper's opens with an illustrated poem, "Dolores;" describes with pictures the New York Post-office, not the splendid one to come; takes us over the Yale expedition of 1870, in the "Rockys" and Sierras, with many bright pictures; gives another lot of illustrations on Siberia; has some very lively border reminiscences; continues its vivid "American Baron;" depicts the postage-stamps of the world; gossips of by-gone celebrities of Bond Street, London, headed by Lord Byron; easily and editorially chats of Scott; and closes up with a burst of fireworks of fun. There, isn't that enough to take away anybody's breath? and all, every month, for only four dollars a year. The volume begins with November. It has now 130,000 subscribers. Be the one hundred and thirty thousand and one. The *Atlantic* opens with a mixture, called the "Intermingling of Religions," by Mrs. Child, which doesn't mix. It is only an outward and corrupt communion which she seeks to find and force; a communion, neither scientific, philosophic, historic, central, nor permanent. It should have no place in such a monthly. Mr. Higginson describes an evening with Mrs. Hawthorne. Mr. Howells makes his wedded lovers hang around Niagara, and even perpetrates poetry, good but sad, which theirs ought not to be. Mr. Atkinson defends "Free Trade." Bret Harte has a Newport legend done into rhyme; Whittier a charming birthday poem; Fields, a no less charming "Whispering Gallery," all yet about Dickens. The *Gaiety* paints the negro no blacker than he is, and by a Confederate pencil, of which see specimen on a previous page; defends one term Presidentialism through Mr. Greeley, who, in this rare case would be willing to practice what he preaches, has many stories, and some very poor wit. *Sunday Magazine* talks of Canada; how to study the Old Testament; of its poetry also, and the Lord's Supper; with good stories, pictures and poems. This is a beautiful monthly. Equally so is *Good Words*, with more stories, and less preaching; "Jersey Notes" depicts Old, not New Jersey; Dean Stanley talks of the lessons of the late war in Europe. "The Sylvestres" and "High Mills" are its serials. The *Sunday at Home* is the best of the family Sunday magazines. It is full of brief pieces and pretty pictures. It is four weekly numbers bound together, and is, therefore, brief, sprightly, and attractive to the young. *Young Folks* talks yet of Jack Hazard, lets Miss Noble take Hermy to the show, and a good time she had there, all with the monkeys, and her other ancestresses; prints a pretty poem of Miss Larcom; and many other "goodies" for the youngsters. *Golden Hours* has a good story, by Mrs. O. W. Scott, "Uncle's Talk about India," "Destruction of Altona," and many other very edible tit-bits. It is just the book for the children. *Good Words for the Young* has a charming little preachment on Helpfulness; tells an Indian story of a "Doctor's Brat," which is a moccasin; "Hoity Toity" is a pleasant folly; and has other delightful childishnesses.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
Songs of the Sierras, Miller.	Roberts Bros.	
Ruanyan's Complete Works.	Wm. Garretson & Co.	A. Williams.
Agatha's Husband, Muloch.	Harper Bros.	
King Arthur, Lytton.		
Greek Concordance.	Tract Depository.	
My Sunday Text-book.	Carlton & Latham.	
Changes in the Discipline.		
Country Sunday-school, Vincent.		
A King's Daughter, Gardner.		
Books About Boys.		
Lindsay Lee.		
Heroine.		
Gustavus Adolphus.		

RATES OF ADVERTISING.	
Per single line, Agate type, first insertion,.....	25 cents.
" " " " each continued insertion,.....	20 cents.
" " " " 13 insertions, 3 months,.....	16 cents.
" " " " 25 " " 6 months,.....	15 cents.
" " " " 52 " " 12 months,.....	14 cents.
" " " " Business Notices,.....	35 cents.
" " " " each continued insertion, 30 cents.	

THE HERALD.

BOSTON, SEPTEMBER 28, 1871.

TERMS, \$2.50 per year. Clergymen, \$2 - in advance.

TO READERS AND CORRESPONDENTS.—All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

Will each subscriber be kind enough to look at the figures on his paper, and if it has not been paid to Jan. 1, 1872, he will confer a favor by forwarding the amount due. If some should receive bills, they will please consider it a gentle reminder of their indebtedness.

When any person wishes his paper discontinued he must pay all arrearages, or the paper may continue to be sent until payment is made for the subscriber is legally holden for the whole amount, whether it is taken from the office or not.

Any person wishing the direction of his paper changed, should give the name of the place where it has been sent, as well as the name of the place where he wishes it to be sent. The list is kept by towns, and it is important that the above directions be complied with.

Now is the time to work for new subscribers. Don't wait till near the close of the year, when everything crowds in upon you. October and November are the most favorable months in the year. Let every stationed preacher, and every minister who may be supplying a charge, remember that he is an authorized agent of the HERALD, and unless he presents the subject to his people it will be neglected, as we have no special agents in the field. Instead of "premiums," we offer ZION'S HERALD on the following liberal terms:—

To January 1, 1873,	for \$2.50
" July 1, 1872,	" 1.50
" January 1, 1872,	" .50

Specimen copies free.

Please, brethren, in cities and country, see that a thorough canvass of your Church and congregation is made immediately. If you cannot attend to it, select some suitable person to do so.

WHEDON'S COMMENTARY ON ACTS.

The rush of commentaries is tremendous. Lange's bulky and compendious series is not yet completed. Jamieson's and Faucett's is issued from three different houses. "The Speaker's," in eight portly volumes, is beginning to appear. Barnes's voluminous work is being reissued with his final emendations. The poor free-religionists, who get up here a volume, and there a paper with great spasms of difficulty, who have to suspend their publications for months, or get popular lecturers, or more popular harlots to help them with their name or money, would learn a lesson from such a profusely of Biblical works, if they could learn a lesson from anything but their own lusts of rationalism and worse.

Among these profuse lucubrations, such a modest volume as Whedon's, on Acts and Romans, might naturally pass unnoticed. Instead of spreading Acts into an octavo volume, double-columned, and fine-typed, of six or eight hundred pages, he puts it all into a duodecimo, of not very small type, and only 282 pages. Instead of covering Romans over like space, he crams this chiefest of the doctrinal books into 120 small pages.

Such compression, it may be asserted, prevents a display of learning, or even the giving of needed information. No display is here, it is true, but plenty of strength. It is remarkable how much novelty and force are put into this compact form. If, as Johnson, the Samuel of that name, says, "You can tell a great man by simply talking with him a moment under a bridge, in a shower," so you can tell a big writer and thinker by a few pages, as well as by many. Dr. Whedon's fame spreads outside of our Church, but not as it would spread if our publishing-house had connections with some leading house in the trade, and so could put his works on the general public, as well as on that of his own Church. For pith, imagination, precision, and hardness of finish, he has no equal to-day among the Gospel writers of America. Barnes is tame beside him. Hedge does not so burn. Park is his equal, only he writes too little, and does not sufficiently strike folly as it flies. Whedon is great with his bow and spear. He has been a man of war from his youth. He smells the battle afar off. He hasteth unto the prey. He has rare analytical and synthetical power. Young writers can learn

from him how to mass a theme. Take any one of his programmes to these books, and see how admirably they are stripped to their bone, and how neatly the skeleton is put together. The "Acts," for instance, are divided into three grand parts: "I. The Pentecostal Church. II. The Transitional Church—from Jew to Gentile. III. The Gentile Church;" a very happy division, seen, perhaps, by some, but put into no such brevity of words. See the subdivisions under the first head. How they grow out of it, and into it: "1. Preparation for the Pentecost. 2. Event of the Pentecost. 3. Pentecostal Church, unfolding in Miracle, and Endurance of Persecution. 4. Pentecostal Church Unfolding in Penal Power. 5. Pentecostal Church in Second Persecution. 6. Pentecostal Church Forming its Economy. 7. Pentecostal Church in Last Struggle and Dispersion." Was ever the first eight chapters of Acts better skeletonized?

But this commentator is not only acute in his generalizations, he is often apt in his textual expressions. Look at a few of his brief and pointed sermons. He sets forth the miracle of tongues, as consisting not in the hearing, nor in the conscious speaking of Peter and others, but in the self-same speech, in their own original language, "divided and articulated so as to be audible to every man." This the Jews think happened on Sinai, when one voice, they say, "was heard by seventy different dialects, each in its own dialect," or as he puts it:—

"Just as the fiery tongue, a unit at the root, is divided off into a variety of terminal points, so does the vocality, which is one and simple at the start, divide off into a variety of articulations. It is as if the Spirit tongue impregnated the fleshly tongue, like a soul, and flung off the various dialects from its flaring points."

He summarizes the results of such a view of the miracle, in these words:—

"By this view of the case: 1. We have no equivocal miracle which a combination of impostors might simulate. 2. We have a miracle pregnant with a divine idea, symbolizing the power with which God's voice finds an auditory in every human conscience. 3. We have confirmed the parallelism of the inauguration of the Pentecostal Gospel and the Sinaiic Law. 4. We have a clear symbol of the universal diffusion of the one true religion. 5. We have a type, not only of the reparation of the confusion of Babel by the bringing the intelligence of all nations into the reception of one utterance, but a type of Edenic unity in the bringing all back to the one primitive God-formed language of created Adam, in whom all the race was embodied."

Thus well he comments on, "They continued steadfastly in the Apostles' doctrine:"—

"The Apostles' instruction. As yet no Gospels were written for them to read, and they listened to and studied the oral teachings of the Apostles as their living Gospels. Theirs was that pregnant faith in the unknown whole of the Apostolic Christianity from which ready belief in its details of truth was produced. Believe, in order that you may understand, and soon you will believe because you understand, and understand because you believe. Under their inspired teachers they studied the life of Christ and its relation to prophecy; the death of Christ, its relation to their salvation; the example of Christ, its power over their lives; and the love of Christ, its spirit within their own hearts. And such being their tuition under the Pentecostal refreshing, we see what manner of Christianity appeared in them. A brief millennium brightened, in one blessed spot, upon the world!"

On the death of Stephen, and "the downfall of the Pentecostal Church, which appeared like the extinction of Christianity," he makes these comments upon "went everywhere preaching the Word:"—

"The death of the Pentecostal Church was but its resurrection into a Missionary Church. Unconsciously missionary it probably originally was; for it was through the returning Pentecostal visitors at their various homes, by whom even the first germs of Christianity at Rome may have been planted. But this Jerusalem body was really absorbed in the home intensification of its own piety. That beautiful structure must break into countless fragments, and each fragment scattered abroad must become the nucleus of a new Church. Young Christianity must not conclude to be merely one self-luminous spot, but must radiate the world through. She must learn that the world is not now to be ended, but to be converted. The Pentecostal emblems of universality must now begin to be realized.

"These dispersed Christians are, every man, an itinerant preacher! They wait for no 'holy orders' forsooth; ask no bishop's permit to hold prayer-meetings, and do not refuse to exhort or preach because they have received no license. Work is better than formal machinery. Saving souls is better even than churchly order; for no churchly order is established and is good for anything, only for saving souls and doing good to men. A large share of the wide-spread growth of Methodism historically arises, not only from the fact that her itinerancy is this scattering abroad organized into system, but also from the fact that her laymen so often have such a spiritual life in themselves, that when flung out of the reach of the regular ministry they forthwith, like these dispersed ones, set about the work of preaching the word themselves. Such vitality in such circumstances every earnest Christian should show forth whether he possesses the parchment or not. The church order that does not rejoice in this freedom sacrifices the spirit to the form. It idolizes the machinery at the expense of all the machinery is good for. The electrical apparatus was made for the fluid, not the fluid for the apparatus."

Admirably does he analyze the three civilizations, Roman, Greek and Hebrew:—

"It was the providential mission of majestic Rome to furnish to the world the idea of a well-ordered state, in which nations should be organized, law be rendered supreme, and order and security reign, down even to the humblest individual. It was the mission of Greece, and especially of Athens, to furnish the ideal of grace, beauty, and intellectual civilization, by which man is to be truly humanized to his noblest character. It was the mission of Israel to maintain the truths of conscience, the divine law, religion, GOD. Of these three ideas, the political, the esthetic, and the Infinite, the three representative cities were Rome, Athens, and Jerusalem. Accordingly, throughout the New Testament, we find the stern pressure of the Roman power beneficent as well as despotic. But this power is to be softened and subdued by the esthetic; and both are to be subdued, permeated, and spiritualized by the power of the INFINITE; and of that INFINITE we now behold Paul standing forth the representative in the Agora of Athens, as he soon will in the Prætorium of Rome."

Thus he develops the "one blood." It is well to note how he ignores a theory that till within ten years has been gravely advocated in the American pulpits and press, and by a great mass of ignorant wise men, that intermarriage of whites and colored being contrary to nature, could not produce many or superior children.

"The Apostle does not here explicitly declare that all men have descended from one pair of parents; though, in the opinion of the best philosophers, he states a fact which implies it. He asserts the unity of the living nature (for 'the blood is the life') of men. One of the greatest proofs of the oneness of man's nature is the power of intermingling the blood in generation. It is a general, if not universal, test of a species that the sexual union be fertile. All the varieties of man are by this test proved to be the same species; and all other beings are by the same test excluded from humanity. Anatomically, 'the missing link' between man and brute has, up to this date, never been discovered; and, spiritually, even Professor Huxley declares that the difference 'is practically infinite.'"

We differ with Dr. Whedon in his notes on the election of Matthias. He says the Apostolic college must be full, "as one of the preparations for the Pentecost." How does he know it? Christ nowhere orders it, or hints it. He never advises the Apostles to fill their number, even temporarily. He would have naturally made His own selection, as He had selected the others, and not left it for the chance of the lot. The whole act of Peter was like so many he committed, hasty, ill-considered, erroneous. It approves of the lot, which in New Testament times at least, and very largely in the older ages, was not recognized as authentic. The man selected was never afterwards heard from. Philip, Stephen and Barnabas are far more prominent than he. Christ meant to keep this election in His own power. In due time, and in His own way, He fills the vacancy. To call Paul the Apostle to the Gentiles alone, is to bow him out of his throne. He does not admit that. He is "called to be an Apostle," "not a whit behind the chiefest of the Apostles, of the twelve, not a superfluity, but on the bench. The Apostles were twelve, twelve only. He himself says (p. 399), "It seems inadmissible to render Apostles any otherwise than as designating the twelve." True, Barnabas was once so called, but as Dr. Whedon, speaking on the event of Paul's being filled with the Holy Ghost, Acts xiii. 9, when Elymas the sorcerer was rebuked, well says: "From the moment of filling by the Spirit, and mighty authentication by consequent miracle and assumption of his new apostolic name, Paul, as acknowledged Apostle, henceforth takes precedence of Barnabas." The latter soon disappears, being called Apostle once with Paul, but only as a "missionary," and not as "one of the twelve," which Paul must be, to be the Apostle he claims that he is.

As we have sought to find fault with this Commentary, and can only detect this flaw, we confess our critical occupation seems well-nigh gone. We commend it to all scholars of all schools, as one of the most original, acute, and able reviews of these two books ever submitted to the Christian world.

THE MURDER CENSUS.

It is a new idea, but a useful one, to collect the annual homicides. The last census gives these in the last year. They number 2,058, but are strangely distributed. Maine, which practically executes no one, a negro being almost her only exception for many years, had seven murders, or one to 89,416 population; Massachusetts had 22, or one to 66,243; New Hampshire has only one to 318,300; Rhode Island 5, or one to 43,470, a remarkable ratio for New England; Connecticut 6, or one to 89,575; and Vermont none—the banner State in the Union in this line, as in so many others. New York has less than might be imagined, having, with a great and sore city, 70, or one to 62,395; not so low a ratio by one to 20,000 as Rhode Island; New Jersey, the best State in the country to execute the law against murder, had only 5 homicides, or one to 181,300. New Hampshire and Vermont thus lead the Union in this safety of human life; New Jersey is next; Michigan next, it hav-

ing 11 homicides, or one to 107,641. Maine stands next, then Connecticut, then Minnesota, then Massachusetts, Wisconsin, Pennsylvania, and New York. If Vermont is the top, Arizona is the bottom, it having 44 murders, or one to 219; but 31 of these were Indian massacres, and should not be classed with other homicides. With these taken out, it still had one murder to 700 of its population, and stands at the bottom of the list. Montana comes next, having 13, or one to 1,584; then Wyoming, Colorado and New Mexico have about one to 2,000; Texas, one to 2,474; the six Gulf States, 800 murders to 41 in New England, in the same population, and many of the former not acknowledged. The West is not quite up to the East, but is fast approximating to it. The South yet lingers fearfully behind. *The Atlanta Advocate* justly says, that "the 1,365 murders in the Southern States, in this last year, prove that not less than 5,000 have been committed there since the war closed," and four out of five of these, it asserts, were by white men.

The murder list does not prove much as to the effect of corporal punishment. Michigan, where there is none, has a greater percentage of murders than New Jersey, where a criminal has less chance to escape than in any other State. Maine, where executions are almost abolished, has exactly the same as Connecticut, which executes its criminals quite faithfully.

Nor does the liquor question seem so largely involved as has been supposed. No State sells liquor more freely than New Hampshire, or less freely than Vermont. Yet the first has but one murder, the last none. This deed may be helped by whiskey, but murder is an act of malice and purpose, that clear heads are as forward to do as those bewildered by drink. Manslaughters are done in drink, as also wife murder is largely stimulated by drink; but jealousy, affinity lust, and lust of money, are more apt to provoke this than the less fierce fumes of alcohol, the murderesses being almost always driven by the former passions.

The chief distinctions are in the disordered society of the far West, and of the still rebellious South; though as Utah has but one murder to 36,786, and California one to 12,476, in advance of Georgia, which has one to 10,304, we may look for the gradual improvement of all that region, as well as the South itself, when all the land shall be as Vermont in this virtue, as well as in that of Temperance, industry and religion.

THE METHODIST UNION.

To the Editor of ZION'S HERALD.

Why cannot the white and colored Methodists of the land, unite upon some such plan as the following:—

Let it first be really understood that there are really two branches of the one (to be) Methodist Episcopal Church—a colored branch, and a white branch.

Why might not these two branches be run separately, each obeying the common law that both have made? That is, let colored Bishops preside at colored Conferences, and colored pastors be stationed over colored churches. And, *vice versa*, let white Bishops preside over white Conferences, and white pastors over white churches.

"Where, then, would be the union?" asks one. We reply that, even in this matter of Conferences and churches, there would be a union, *de jure*, if not *de facto*, and that which is law, must soon become a fact. But in all else, there would be really and effectively a *de facto* union. In all the connective interests of the united Church, there would be, from the very commencement, the most practical union. While neither of the branches are prepared for perfect union in the matter of Conferences and the pastoral work, yet both are prepared for it in the matter of schools and colleges, papers and magazines, missions, home and foreign, and all such connective work.

Such a union as this, while, indeed, it would not be as complete as many would desire, is practicable. We imagine that both the Methodist Episcopal and the African Methodist Episcopal churches are ready for it now. Before either party will be ready for the other, and more perfect union, many a rich opportunity to glorify God, with the additional force which even an incomplete union would give, would slip by. Again, we are not sure but the practicability of a thing commanded is to be accepted as God's warrant for going at it, and accomplishing it. Can it be done? should be the only question asked.

Nor will he be guiltless of deferring till to-morrow what ought to be done to-day, even though that of the morrow may be the better, and the more perfect. Accept the first picking of God's cotton. Heaven accepts with rejoicing the first fruits of the resurrection. High were lifted up the gates, and high the everlasting doors to let Him in. Let us accept the first union that is possible and practicable. It is criminal to defer. The opportunity presented, we should accept it.

Once done, the more perfect union will become a mere matter of time. Only insert the wedge. We doubt not the cry of "Conservatism" will be heard. If, indeed, the plans of union here suggested be conservatism, we have only to say, that a conservatism which has such a rich vein of common-sense in it, is a thing most desirable in this hot-headed country, and hot-headed age.

B. F. TANNER.

We print with pleasure the above communication from so prominent a preacher in the African Methodist Episcopal Church. As the editor of their only organ, we rejoice to note this movement in their hearts and lips towards a union. We do not doubt that all the Church will alike rejoice over such a movement.

But when our brother goes into details he will not find the agreement so unanimous. It is a mistake to suppose that we are not ready to accept colored Bishops in many of our Conferences, if of equal culture and character with our own. Bishop Paine would be as cordially received in any Conference in New England as Bishop James. He is a gentleman, a scholar, a man of experience, of modesty, and attainments. Bishop Brown was a colleague at Wilbraham, of many members of the New England and Providence Conferences. They knew him when he toiled at his bench and books. They sat with him at the table, and in the chapel and church. Not a shadow of caste was cast on him there in these intimate social relations. They would delight to receive him in his new honors as their presiding officer. Bishops Wayman and Campbell are popular and able men, less known, but not because of their color less esteemed.

The difficulty does not lie in their color but their numbers. The M. E. Church will hardly accept so large an addition to her Episcopal Bench, with so small a following of membership. The Bishops are not too numerous for their own work, probably, it being very diffused, but they are for ours. If this oldest of our children, could only prevail on her Bishops to select one or two of their body, the Methodist Episcopal Church would gladly make them her own Bishops, and so melt all the Church together. It has made that offer to the Zion's Church, and if unfortunate disagreements among her own Bishops can be healed, that programme will be carried out next spring.

But Bro. Tanner suggests that we imitate the Church South in part, and become one Church with colored and white Bishops, and Conferences separate. It is the first step, he thinks, in the way to a union. If nothing better should offer, that might be considered. Yet it would meet with weighty objections. Our Church would not allow separate Conferences in the North or South, only along what was once called the Border, and which is really the centre of the land, would this be allowed. Already three Northern Conferences have a colored minister in their ranks; soon all will. Providence would gladly take all the colored Methodist ministers in its territory into its Conferences. So would New England, the New York East, and Troy. If we accepted their preachers, we should put them in our Conferences. In the South, most of our work to-day is in mixed Conferences. Especially would our colored brethren refuse to be satisfied to go under colored Bishops from a church that went out from us while they remained, even if some were elected from their own ranks. They will not agree to have their Bishops apart. They number to-day more members and ministers than the African Methodist Episcopal Church. The Methodist Episcopal Church is ready to unite in everything but the number of the Bishops. She keeps her corps down to the smallest working force. She will not have probably over ten or twelve effective Bishops after the next General Conference. She would, in her present feelings, refuse to add four to six Bishops of the African Church to her Bench, with less than 200,000 to her membership. The Canadian Methodist Episcopal Church has fitted itself for the union by keeping its Episcopate reduced to a single man. If the African Methodist Episcopal Church select one or two of its Bishops for our Bishopric, we could accept its aged Bishops as superannuated, and give them a fair support, while the others must do as the ten thousand other ministers of our Church have to do, content themselves with "running the machine" from their presbyterial seats.

We hope the Commission already appointed will confer with Bishops and leading men of our sister Church, and that we shall see some steps taken in this most desired direction before the session of the next General Conference.

NASBY STILL TROUBLED BY BIGLER.—We called the attention of Lyceums to the fact, that Rev. Petroleum V. Nasby, alias Mr. D. L. Locke, has subscribed \$2,000 to a fund of \$50,000, for publishing the infidel *Index* of Toledo. Whereupon *The Republican*, which is impartial, so it says, in religion, takes up the cudgels for poor Nasby, and the *Golden Age*, which is equally im-

partial against Christianity and good morals, does likewise; the latter after this fashion:—

"Poor Nasby. Things never did go smooth with him. If he managed Deacon Pogram, and swindled a treat out of Bascom, Bigler was always sure to turn up, and upset his project like a house of cards. And now, having got his Apache missionary well on his way to convert the poor whites from the evil of their ways, Bigler has turned up again in the form of ZION'S HERALD, which is the self-constituted detective of heresy, and embodiment of the inquisition. It seems that Nasby, in the kindness of his heart, subscribed something to the stock of the *Index*, 'the most infidel of all the respectable sheets in America,' though it does not appear that he endorses its sentiments. This, however, is enough to justify the application of the modern thumb-screws, and the HERALD applies the torture by screaming to lyceum committees to 'make a note of this.' It is no longer possible to fricassee infidels; the modern inquisition contents itself by robbing them."

It was always fortunate for Nasby's Northern admirers that honest Jo Bigler was on hand to smash the drunken cruelties of his rebellious neighbors, and it is equally fortunate for Mr. Nasby, in his attempt to carry Northern Lyceum audiences over to a worse than Southern rebellion against Christ, and everything holy, good and true, that there is still an honest Bigler ready to expose and upset his schemes. *The Golden Age* thinks we "apply torture," and "scream," because we added less than ten quiet words to our announcement of his subscription: "Let the lyceum committees make a note of this." If that is torture, these free-religionists and free-lovers must be exceedingly thin-skinned and small-boned; if it is screaming, their ears are as preternaturally sharp as long. The inquisition they so much fear, is simply an inquiry into the religious conduct of those who seek to instruct them. And if we are not misinformed, Nasby intends to put the religion of the *Index* into his new lecture, as would be natural, for he wants to get his \$2,000 back some way, and how better than by lampooning Christianity with the stuff he picks out of the paper of which he is the first if not the largest patron. The Lyceum Committees are made up largely of evangelical people, and Mr. Locke, *The Republican*, *The Age*, and all concerned in foisting this infidelity on these audiences, will find that they will make "inquisition" in this matter, and roast this Nasby over as good hot fire of public criticism as he roasted his Pogram & Co., until they cook him into a good lecturing, if not Christian condition. If the same Christian public sentiment could get the theological rawness and underdone heretical folly out of his newspaper abettors, it would be only giving a better reward than they deserve, a reward which the HERALD Bigler desires to inflict, even as he of the Cross Roads only sought the sobriety, decency, and political orthodoxy of those whom he loved and chastened. That the roasting is going forward, is shown by the notable fact, that in the seven Lyceum courses instituted in this city alone, "Nasby" appears in only one, and that is also significantly and appropriately, the Parkerite course. If he will abandon *The Index* enterprise, he may get back to his old popularity.

One of the prettiest rides in New England is from Groton Junction to Worcester. It is across the State, and across a garden. Lancaster is a very lovely town, of broad meadows, broad streets, and great trees. Clinton is a busy and growing village of factories. Oakdale is a rolling region, well dotted with woods and waters. Boylston is a charming suburb of Worcester. This belt across Massachusetts is a girdle of views equal to Connecticut Valley, which would be all the more lovely were it not strung with tobacco plants. With the Boston bells on her toes, and the Berkshire turrets on her brow, she makes a good help-meet for the man Republic which Dr. Whedon says the nation is. Go look at her belt, whoever wants a glimpse of meadow and hill beauty, which will make him stop condemning the nakedness of Massachusetts' scenery.

Lange pleads for the restoration of the love-feast in the Church. Let him join the Methodist Episcopal Church in Germany, and he will find the lost love. He says:—

"Christ metamorphosed the passover into the *Christian Agape*. The discontinuance of the Agape in the Church is productive of a heavy loss of blessing—a loss which at the utmost need, does not begin to be supplied by Christian union festivals; still less are our charitable institutions the full and lively expression of that brotherly fellowship in life, which is shared by differing Christian ranks."

The Malden Mirror perpetrates the following:—

"The Ohio and Mississippi Railroad on a recent Sunday, set four thousand men to work, and in seven hours changed the 340 miles of their track from broad to narrow gauge. If this is not a practical recognition of the fact that Sunday is set apart for us to mend our ways, and depart from the broad road to the narrow path, what is?"

ALREADY DONE. — It will do our most excellent predecessor, Dr. Wise, good, in all his English and American blood to read the Minutes of the Wesleyan Conference, and see how completely already is ecumenical Methodist a fixed fact, in respect to the mother of us all. After giving the Minutes of the districts in England, Scotland and Wales, it adds the following, under the head of, Foreign Stations: I. Europe; France, Germany, Italy, Spain, and Portugal. II. Asia; Ceylon, Tamil, Madras, Mysore, Calcutta, China, in two districts. III. Africa; Cape of Good Hope, Graham's Town, Queen's Town, Bechuana, Natal, Sierra Leone, Cambria, Guinea. IV. America; Antigua, St. Vincent, Jamaica, Honduras, Bahama, and Hayti. The Irish and Dominion Conferences have set up for themselves. The rest are missionary districts, each with its superintendent. But one might well ask, what has Ireland or Canada gained by being left off the list? Why should they be excluded? Our Minutes show equal diffusion, and a closer ecclesiastical connection; for none of our Conferences are set apart from the parent body as two of these are. These British Minutes look grandly as they put all the continents on their list. May they retain such a world-unity, even when these Conferences outside of Britain shall assist their parent in her home-struggles, as Paul's Grecian churches did the mother Church in Jerusalem.

THEOLOGICAL SEMINARY LECTURES. — The first Course of Public Lectures before the Boston Theological Seminary the current year will be delivered by the Rev. Dr. Erastus Wentworth, formerly missionary of the Methodist Episcopal Church in China. The following topics will be presented and discussed from a missionary point of view: —

- I. Chinese Language.
- II. Chinese Literature.
- III. Chinese Literature.
- IV. Chinese Women.
- V. Chinese Religions.

It is hoped that all our people, who possibly can, will improve this rare opportunity to get an inside view of China, and of the China mission work. An especial invitation is extended to the members of the Woman's Foreign Missionary Society in Boston and vicinity. The lectures will be given in Wesleyan Association Hall daily, at 12 o'clock, commencing on Monday, Oct. 2, and closing on Friday, Oct. 6. W. F. WARREN.

In a discussion on the attending class as a basis of membership in the Wesleyan Conferences, one of the ministers made these just remarks: —

"Methodism had its origin in two clergymen getting their sins forgiven, and coming to know it. It had its origin the revival of Christian experience in the breasts of two men. All Methodism grew out of that one incident, and all the Methodist economy was moulded by that one fact, and the revival of experimental religion which grew out of it. *Without Methodist experience, Methodism could not stand. Without Methodist experience, Methodism was not worth preserving.* If, by the blessing of God, there should come down upon their Connection such a revival as they were all praying for, would their people want to get rid of their class-meetings, or love-feasts, or thank them for having thrown cold water on class-meetings?"

The Boston Preachers' Meeting last Monday, appointed a Committee to consider and arrange for a new camp-ground at Framingham. It is an admirable centre, the best in the State. A fine grove of 80 acres, can be secured. The other meetings are overcrowded. We trust it will be carried out.

Impressive services were held in Winthrop Street Methodist Episcopal Church, Roxbury, Sunday afternoon, in commemoration of the recent death of two young members, Thomas and Bertha Bagnall, children of Thomas Bagnall, esq. The pastor, Rev. S. F. Upham, conducted the exercises, assisted by Rev. A. D. Merrill.

The Union Methodist Episcopal Church, Springfield, have received from Mr. Thayer, plans for their new church on State Street. It will be of brick, 116 feet deep, 68 wide, with a tower 150 feet high, and will cost \$45,000. It is a superb position, and will put this oldest of our Western Massachusetts churches again at or very near the head.

It is reported that Brigham Young has been arrested, or will soon be, with fourteen of his wives, to test the Polygamy act. A Mormon war may be added to our troubles; but if it cleans out this abomination, it will be accepted and approved by the people.

The Ladies' Repository for October has a fine portrait of Dr. Kidder, and a finer sketch of his life, by Miss Willard. It is otherwise a valuable and beautiful number.

Four Methodist ministers have been elected to the Worcester Gubernatorial Convention: Revs. Messrs. Round, Peek, McCurdy, and Fuller; the first is reported anti-Butler; the rest, anti-anti.

Ours, is a live illustrated Providence sheet, made yet more lively by a portrait of that live editor, Hon. and Rev. Sydney Dean, and his no less lively Press establishment. It is a good paper for Providence, "all the world, and the rest of mankind."

DELEGATES TO GENERAL CONFERENCE. — *Michigan:* Ministers: J. M. Reid, G. B. Jocelyn, W. H. Perrine, I. Cogshall, A. J. Eldred, C. C. Olds, M. B. Camburn.

Nevada. — Minister: T. H. McGrath; reserve: J. D. Hammond. Layman: H. G. Blaisdell; reserve: Henry Knapp.

Indiana. — Ministers: J. J. Hight, W. McK. Hester, C. Nutt, J. Keiger; reserves: T. A. Heuring, B. F. Rawlins. Laymen: R. W. Thompson, W. C. DePauw; reserves: A. Inglehart, J. T. Smith.

Detroit. — Ministers: E. O. Haven, Arthur Edwards, Thomas G. Potter, Jas. S. Smart, Lewis R. Fiske, Samuel Clements, L. Reed, M. Hickey; reserves: W. M. McConnell, Geo. W. Fish. Laymen: John Owen, Henry Fish.

PERSONAL.

Hon. Cornelius Walsh, of Newark, is the Republican candidate for Governor of New Jersey. Mr. Walsh is, without doubt, the most liberal Methodist in that State, and probably the most liberal man. He has always abounded in these good works from the time that he has been prospered in business. He came to the State a poor boy from England, and became a resident near the city which he has since made his home. Not long since, riding with a friend to the Bellville outskirts, he said he wished earnestly to get a place by which they were passing. On the reason being asked, he replied, "because there is where I was bound to service when five years old, and I would like to own it." He was unable to gratify his wish, and had to content himself with the place adjoining. Pointing to a gateway, he said, "When a boy on this place, I opened that gate to let a gentleman on horseback go through. He threw me a silver sixpence. It dropped in the dust, and I could not find it. He saw I had lost it, came back, got off his horse, and helped me find it. I have since saved that gentleman from failing in business three times, and all because of his giving me, and helping me find that six and a quarter cents." That was a good investment, and may teach some other men how to treat boys with more generosity and kindness.

It is related by a former pastor, that when out of his poverty he had saved up \$10, he and his wife took the bill, each holding it by the hand, and carried it together to the minister, and gave it to the cause of God. That was a renewal of the widow's mite — their all. It was more than a tenth, it was ten tenths. He says he has never given as much since. When he began to grow wealthy, he was exercised, as most Christian men of wealth are, as to how to so use his money not to lose his soul. He had many talks with his pastor, Dr. Barrows, on this subject. Soon he saw that it was not the making, but the hoarding of money that imperiled the soul forever. He began to furnish the parsonage, pay church debts, buy a lot for new church, the superb structure where he now worships, and to which he has probably given not less than \$40,000; to give to other churches in every direction, until probably only Hon. Lee Claflin has excelled him in the wide, liberal, and wise distribution of his favors. He is still very generous towards the poor, and the churches, schools, and all charities. He was especially benevolent in the war times to soldiers, and the various relief commissions at home and in the army. If any man in that State deserves to be Governor by a unanimous vote, it is this poor boy who has never forgotten his poverty in the midst of his wealth, and who has made his fortune flow ceaselessly for the benefit of his own State.

Rev. Messrs. Inskip, McDonald and associates are expected to hold a series of meetings at Tremont Temple. They will commence Oct. 21st or Nov. 5th, and hold two weeks and three Sabbaths. It will do great good.

Prof. I. Marcy, of Claflin University, has received an appointment as President of Clark University, Atlanta, Ga., and leaves in time to commence the term there Oct. 2.

Rev. Henry Morgan's friends have tendered him the free use of the Boston Music Hall for a course of lectures by which he may obtain aid for his Church in Boston. He expects to raise fifteen thousand dollars throughout the Commonwealth by his lecture on "Fast Young Men."

Rev. Mr. Rutledge, of Nashville, has spent a few weeks here in this vicinity, and collected about \$2,000 for the Freedman's cause. In his two visits here this summer he has raised over \$3,500. We doubt if any portion of the Church does as well. This has all been collected from churches in the New England Conference except three churches, New Bedford, Portland, and Fall River. There are still many societies in New England that have not helped this holy work. Take hold now, and give your brethren power to read the Word of God.

Rev. T. W. Lewis has been dangerously ill, of a malignant fever. It was feared that it was the yellow fever, but it did not assume that form. He is convalescent. Dr. Webster has returned in consequence of this illness. Prof. Crossman also leaves soon.

See Mr. A. F. Ferguson's notice, in another column, and get your engravings at a hundred per cent. discount.

Rev. Dr. Eggleston has commenced a story in the *Hearth and Home*, the "Hoosier Schoolmaster," which promises to be a great attraction to that excellent journal. See the advertisement in another column.

One of George L. Brown's finest Italian views is on exhibition at Williams & Everett's — hazy, sunny, dreamy sky and sea and rocks — all asleep, like a handsome, lazy Italian. It is one of his best.

Miss Edith Scudder, daughter of Harvey Scudder, esq., of the Highlands, showed her zeal for the Freedmen by getting up a little fair. She has paid the proceeds, \$23.20, to Rev. Mr. Rutledge. How many girls can go and do likewise?

Rev. Dr. Nast writes a letter to the *Western Christian Advocate*, commending the water-cure establishment of Dr. Jackson, Dansville, Livingston County, New York. While his wife was being cured, and his own bodily ailments were disappearing, he also got relieved of the chiefest and oldest of his diseases of a life-long use of tobacco. As many are still, according to the language of a resolution adopted by the N. Y. Conference, in "their bonds of iniquity," it is well to let the doctor describe his own deliverance: —

"I have no adequate language to express my gratitude and joy for this glorious deliverance; I feel like shouting glory, hallelujah! How often did the conviction force itself upon me, that I would be a healthier man, a happier Christian, a more useful minister of Christ, if I were free from tobacco! From time to time I made earnest efforts to quit it. To overcome the pleasurable sensations of the narcotic was no insuperable difficulty to me. For weeks, and sometimes for months I exulted in the enjoyment of liberty; but then my appetite for food would increase greatly, far too much for my sedentary life, and with it came constipation and its attendants, against which I returned to tobacco as the only relief I knew. Now, being at last delivered from these ailments, I find that the very thing I used as medicine against them, was their chief cause. We cannot adequately realize the effects of an injurious habit before we are delivered from it. Though I was what is called a moderate smoker, smoking once after each meal, the poisonous narcotic had so penetrated blood and nerves that the effort to quit its use in my age would have remained fruitless or become dangerous, without a radical change of my whole system, without a physical reconstruction, such as I have obtained here, and such as younger men may experience even at home, if they will follow the hygienic prescriptions of Dr. Jackson.

"I feel like the man in the parable, who unexpectedly found a great treasure. Though my cure is not quite completed — as I am just now in the last stage of the treatment, in what is called the crisis, when by a process of nature symptoms of the former morbid conditions re-appear for a short time, until a very uncomfortable eruption has carried out of the system all poisonous matter — though on that account I do not feel at the present moment so comfortable as I have felt since coming here, and as I shall feel to a still greater degree after a few weeks, I have, nevertheless, a foretaste and earnest of real and complete health, such as I never had before I came here. I feel a current of new life in my veins. I feel as if my blood was cleansed. With the physical cleansing I received a new spiritual cleansing; for, O how intimate is the connection of soul and body! I see now that the poisonous narcotic affected injuriously my soul as well as my body. The consciousness of being dependent upon such an agency for my comfort, threw a cloud over every act of conversation in my Christian experience. Deep down in my heart I felt that something was lacking, and that I did not glorify God in my body as I ought. It made me more or less a melancholy Christian; henceforth, I trust, I shall be a joyous one. My stay here has been a great means of grace to me; I have renewed not only my bodily, but my spiritual health and strength, and shall return to my work reconstructed, made over, made whole."

He adds, farther, that Dr. Jackson's treatment is bathing and diet, the latter vegetarian, and that he can effect cures of this, if of no other sort, by correspondence, as well as by a visit to his place. We advise all afflicted ones to correspond with Drs. Nast and Jackson. We make these quotations at Dr. Nast's own request, and gladly second his appeal, and rejoice over his salvation.

The Methodist Church.

MASSACHUSETTS.

NEW ENGLAND EDUCATION SOCIETY.—The second Quarterly Meeting of the Board of Managers of this Society was held the 20th inst., at 36 Bromfield Street. Dr. Twombly, the Secretary, having removed to Wisconsin, resigned his office by letter, and the resignation was accepted. The letter from the Board to him, signifying their acceptance of his resignation, justly recognizes and appreciates his long and faithful services in this cause. The vacancy thus occasioned was filled by the election of Rev. E. Othman, of Chelsea, to whom communications relative to the society, its beneficiaries, or new applicants for aid, may be addressed.

We learn that there are now twenty-six beneficiaries at different Methodist seminaries in New England; that there are new applications for aid in prospect, but that the funds are almost wholly exhausted. Two quarters of the year have passed, and much must be done to realize enough funds for the remainder of the year. Our churches in New England must not let this work languish. Dear brethren and friends, in all these Eastern States, hasten and forward your contributions at once, to supply this treasury of the Lord. Send your donations to J. P. Magee, Boston, or to E. Othman, Treasurer and Secretary.

COTTAGE STREET METHODIST EPISCOPAL CHURCH, CAMBRIDGEPORT.—Rev. I. P. Row writes: This church was organized in April last, with a membership of seventeen. It now numbers sixty-one. The first Sunday in this month I commenced labors there as preacher in charge, and was much encouraged by the meetings held during the day. In the afternoon we had a very profitable communion service, administered by the Rev. W. F. Warren, D. D., and five persons were received into full connection, two baptized, and two joined on probation. The following Sunday (10th inst.), our prayer-meeting in the evening was followed by glorious results. About twenty were forward for prayers; amongst others, very much to my delight, my own brother, whom I had not seen for six years until a few days previous, and who had only recently come to this country from our paternal home in old England. To God, the Author of all good, be everlasting praise!

Up to the present time we have been obliged to hold our meetings in a public hall, hired by us for the purpose but we are very anxious to have a place of worship of our own, as soon as we can raise sufficient funds. Our male members are principally hardy sons of toil, who work at their trades from seven in the morning till six at night, and they are not in a position to provide funds as liberally as they would wish, but they are willing to do their best. Are there not some of the readers of ZION'S HERALD, both able and willing to help us in this matter? If there are, I shall be glad to hear from them, if they will communicate with me at the Boston Theological Seminary, 36 Bromfield Street, and they may rely upon it that any money given for the above object will be well invested, and will promote the glory of God and the salvation of precious souls.

NEW HAMPSHIRE GLEANINGS.

Thursday, Sept. 21, was a great day for Grace Methodist Episcopal Church in Haverhill, Mass. Their new church edifice, which has been in the hands of the builders for more than a year, was dedicated to the worship of God, at two o'clock in the afternoon. There was a large gathering of both ministers and people to witness the ceremonies. Revs. C. E. Hall and Chas. Young, E. A. Smith and A. C. Manson, O. W. Scott and the pastor, L. D. Barrows, and O. H. Jasper assisted in conducting the services. Dr. Tiffany, of Newark, N. J., preached the sermon from "Glorious things are spoken of thee, O city of God." It was a faithful and eloquent description of the things God has spoken concerning His Church in the earth.

The new edifice is a model of convenience and beauty. It is built of wood. The style is gothic, with two towers at the front corners. Painted stone-color, it makes an imposing appearance in the community. On the first floor there are six rooms: a pastor's study, and ladies' room, a kitchen, children's room, class room, and the main vestry. These rooms are very handsomely furnished with settees, and one hundred chairs, a cabinet organ, Scripture mottoes and oil paintings on the wall, a cook stove and dishes, and even a sewing-machine in the ladies' room. These articles were mostly presents from individual members of the congregation.

The audience chamber, on the second floor, is roomy, with frescoed walls, stained glass, and ribbed ceiling. It will seat seven hundred people. The pews run back on the main floor to the front end of the church, and no galleries shut the light out from the audience.

Two tablets, one on the right and the other on the left of the pulpit, representing the old and new dispensations, are worthy of note.

The organ cost six thousand dollars. It is a powerful instrument, and leads everything of the kind in the city. It is located back of the pulpit, and is blown by water power, as regularly and steadily as a sober boy would see-saw on a bellows handle.

The color of the upholstery, cushions and carpets is red, and blends handsomely with the frescoing and windows.

The singing was very fine. It was furnished by a chorus choir, under the leadership of Mr. Charles Coffin.

This whole enterprise, from its beginning until its completion, has been in the hands of a very liberal and efficient Building Committee, whose chief joy is to see Zion prosper.

Dr. Chase has contributed \$12,000; Warren Johnson, \$3,000; and Bros. Dow, Dickinson, Fox, and many others, have done equally well in gifts and work. The whole cost of the church, ready for use, is \$50,000. From twenty to thirty thousand of this sum has been given to the society as a donation; and one half of the pews will not be sold, but owned by the church. A debt of some \$10,000, will give these enterprising people work for days to come. The Methodist Church is now placed where it should be among its sister denominations, in the city of Haverhill. May the preacher's remark prove true of this church. Many shall say of her, "This and that man were born there."

ROCKLAND DISTRICT CAMP-MEETING.

Rev. C. A. Plumer writes:—The Rockland District Camp-Meeting was held, as per notice, in ZION'S HERALD.

The first two days it was under the direction of Rev. L. A. Wardwell, of Rockland, an ex-Presiding Elder of the District, who, by his judicious management, sustained his just reputation as a wise leader in Zion. The remainder of the meeting was under the direction of Rev. E. A. Helmershausen, Presiding Elder of the District, who so lead the hosts of the Lord as

to win the confidence of all, and to sustain his reputation as an efficient general in the army of the Lord.

The attendance was equal to that of past years; and they well sustained their reputation as a quiet and orderly people.

The preaching was appropriate and earnest, "in demonstration of the Spirit, and of power," as was clearly evident from the goodly numbers, who, at the close of each service, came to the altar as seekers of pardon and sanctification. And they came not in vain. The waters were troubled; and not only whosoever first, but all, who "stepped in, were made whole of whatsoever disease they had."

The love-feast, on Friday morning, was that which its name indicates. It was a stubborn fact against those who seem to love the saying, "The fervor of piety and devotion is dying out in the Church."

At a meeting of the preachers and tent-masters, it was voted, first, to continue the Rockland District Camp-Meeting; and secondly, to appoint Rev. E. A. Helmershausen, Rev. L. D. Wardwell, Rev. I. Higgins, J. H. H. Hewett, of Thomaston, Benj. Donnell, of Alna, H. G. Dickey, of Vassalboro', and A. Taylor, of China, a Committee to consider and determine upon a permanent location for the meeting.

Any information valuable to the above-mentioned Committee, possessed by any person, would be gladly received by them. But of this speak I, not the Committee.

LINCOLN CAMP-MEETING.

Rev. M. D. Mathews writes:—This being the first camp-meeting ever held in this vicinity, much anxiety was felt respecting its success.

The first meeting at the stand was a social exercise. There was no occasion to inquire who shall ascend into heaven to bring Christ down, or who shall descend into the deep to bring Him up, for a living faith was possessed by many souls who were ready at the first opportunity to confess with the mouth that they were in possession of the great salvation. The preaching was by Pratt, Blood, Bolton, W. W. Marsh, Palmer, Thompson, of Providence Conference, Morse, Townsend, and Mitchell.

The sermons were all well adapted to the various stages of the meeting at which they were preached.

Friday morning, at the love-feast, many testified to having received a new baptism from on high; others, to having the joys of God's salvation restored, and some rejoiced in a sin-pardoning God.

I doubt if there was ever any better order seen at a camp-meeting than was observed at this, from the commencement to its close.

At the conclusion of the service, Friday evening, a procession was formed, and after passing round the ground, the parting hand was shaken amid songs and shouts of praise, and tears of sorrow at parting, but of joy in hope of meeting where separation shall not be known.

It will be a source of joy in eternity to many that they attended the Lincoln camp-meeting in 1871.

Arrangements were made for the improvement of the grounds for future meetings. If tents' companies or others desire to attend a camp-meeting handy of access, in a pleasant grove in the suburbs of a beautiful village, let them come to Lincoln.

CHARLESTON CAMP-MEETING, ME.

The regular camp-meeting for this northwest corner of Bangor District, Episcopal Methodist Church, came off on the old ground: Charleston last week. The charges were well represented by ministers and people, and not only did they come, but the fault-finding, uneasy spirit that so frequently shuts Christ out of the heart, was left behind, and we enjoyed a blessed season of work for, and communion with God. All seemed to be willing to let God direct; so while the main effort was to secure the baptism of perfect love for the Church, sinners were brought in; and some of the older attendants upon camp-meetings here say it was the most successful meeting ever held. Sermons were preached by Bros. Elliott, Prescott, Gerrish, Farr, Day, Bennett, Palmer, Wentworth, Bolton, Townsend, and Jewell; and some of the exhortations were so powerful, and the relation of experiences so touching, that in almost every case the altar seasons showed that God was with us to gather in scores who will praise God forever for the Charleston camp-meeting of 1871.

Bro. Pratt, our beloved Presiding Elder, came to the ground somewhat prostrated by a severe cold, but was able to take charge of nearly every service, and went from us in decidedly better condition than when he came. It was decided to continue to hold meetings upon this ground, and we go home rejoicing in a complete Saviour, and in the certainty that when we are all the Lord's, victory will surely come.

NEW HAMPSHIRE GLEANINGS.

Our Congregational friends are talking up the project of a new religious paper in the State. They appointed a Committee at a recent Association in Concord to consider the matter, and make a report.

The Executive Committee of the Temperance party, with some friends from outside circles, held a meeting in Concord recently, to compare notes on future action. A publishing Association has been formed to take charge of the *Prohibition Herald*, and look after its various interests. The new party will be put in motion again in the winter. This, it seems, is one of the predetermined things that will come to pass.

The Wilnot Camp-meeting, at the foot of Mount Kearsarge was attended by a larger concourse of people this year than has ever visited those grounds before. Thousands of people gathered to the meetings in their private teams. The order and religious interest were each of a high order. Rev. J. Pike had charge of the meeting, and directed the services with marked success. Rev. George Norris, of Bristol, conducted the prayer-meetings at the stand. These were seasons of heart-searching and power.

St. Paul's Church, in Manchester, is taking her place in the progressive line, with the Haverhill, Lawrence, Nashua, and

Concord churches. The various interests of this Church, religious and financial, are in a healthy condition. During the first quarter of this Conference year twenty-nine persons joined by letter, and twelve professed to be converted. Thirteen received baptism, and fourteen united on probation. The pastor, Rev. E. A. Smith, preaches to large congregations, and he is deservedly popular. The Society have advanced the salary of the preacher to \$1,800.

MAINE ITEMS.

The Good Templars of Waterville recently chose a Committee to notify all the dealers in intoxicating liquors that they must stop selling at once, which the Committee did, and the result is, there is now no spirit sold there so far as known. They are determined to stop the liquor-traffic, and so prevent drunkenness if possible.

The Maine Central Yearly Meeting of Freewill Baptists, recently held in Lewiston, was a very interesting and spirited occasion. The reports show the prosperity of the denomination in the State. S. P. Merrill, of Farmington, was chosen President, E. N. Fernald, Vice President, and W. H. Bowen, Treasurer, for the ensuing year.

Howard McKenney, of Gorham, who graduated at the Wesleyan University, in the class of 1870, has been elected a professor in the Claflin University, in South Carolina. This will be regarded as an excellent appointment. Mr. McKenney is a fine young man, of good Methodist parentage, pious, and well qualified for his new position. It is to be regretted, however, that so many of our enterprising young men are leaving the State for other fields of usefulness.

The Maine Episcopal Convention held its annual session in Portland this week. In his address to the clergy, the Bishop, Rev. Mr. Neely, reported the diocese as feeble, and needed that the Bishop and clergy should be laborious and self-denying. He urged the laity to renewed exertions, especially with reference to the mission work in the diocese. Heretofore much has been received from abroad, but recently not so much, as Maine had not, like the West, been considered a mission field. In the future, he thought they must depend upon their own resources, and exhorted the people to greater exertions for the spread of the Gospel, and the prosperity of Christ's kingdom in the earth. The session was well attended, and very harmonious.

The Unitarian meeting-house in Thomaston is being torn down, the building and lot having been purchased by the Congregationalists, for the purpose of erecting for themselves a new church edifice upon the same site. They propose to erect a fine and commodious place of worship.

Rev. Harvey Linsley, of Northfield, Conn., a recent graduate of Crozier Theological Institute, Pa., has accepted a call to the pastorate of the Baptist Church in Buckfield Village. Mr. Linsley comes to the State highly recommended. We trust he will find warm friends and sympathizing hearts in his new home. It is gratifying to know that some from abroad are turning their attention to Maine, while so many of her own sons are leaving home for employment, and for other, and perhaps more inviting fields of usefulness.

It is reported that Rev. Dr. Ricker, pastor of the Baptist Church in Augusta, contemplates resigning his pastorate for the purpose of accepting the secretaryship of the Baptist State Missionary Board. Mr. Ricker is admirably adapted to such a position, and will, no doubt, be very successful, as well as useful in his new field. His parishioners must feel his loss.

The Young Men's Christian Association for Maine, hold their annual meeting at Biddeford, the 26th and 27th of September. This is expected to be a large gathering. Arrangements are making for an interesting occasion. Visitors from other States are expected to be present, and take part in the exercises, and it is hoped that much good may result to the cause of Christianity from this meeting. We have excellent reports from various branches of this organization in different parts of the State.

We have Gov. Perham reelected by an increased majority over last year, but what real advantage this may be to the Temperance cause, remains to be seen. It certainly is hoped that something may be done to stop the extensive traffic which now prevails in the State in intoxicating liquors. C.

CONFERENCE SESSIONS.

CENTRAL OHIO.—The session was held in Kenton, Ohio, August 30 to Sept. 5, Bishop Ames presiding. Three were located; sixteen supernumerary; fifteen superannuated. The statistics show an increase of 876 members, 26 local preachers, 11 churches, 5 parsonages, 13 Sunday-schools, 38 officers and teachers, and 1,121 scholars. There is an increase in most of the collections. The increase in the missionary collection is a little over \$300.

CALIFORNIA CONFERENCE STATISTICS.

	This year.	Increase.
Members in full.....	5,815	198
Members on probation.....	951	19
Local preachers.....	108	5
Churches.....	98	1
Parsonages.....	70	2
Sunday-schools.....	134	dec. 6
Officers and teachers.....	1,438	52
Scholars.....	9,900	170

Ten preachers were received on trial, five into full connection and ordained deacons, five were ordained elders. Nine were returned supernumerary, and seven superannuated. G. W. Henning located. The next Conference session is to be held in Santa Clara.

ERIE CONFERENCE SESSION.—The session was held in Mendville, Pa., Aug. 30 to Sept. 5, Bishop Simpson presiding. Eighteen preachers were received on trial; nine were admitted; J. S. Youmans was admitted as an elder from the Canadian Wesleyan Church; twenty-four supernumeraries; thirty-five superannuated. The statistical seminaries show an increase of 14 churches, and 2 parsonages; a decrease of 4 members, and 323 probationers, 3 local preachers; also, a decrease of 3 Sunday-schools, and five officers and teachers, with an increase of 1,678 scholars. The missionary collections aggregated \$17,751, a decrease of \$5,773!

Our Social Meeting.

Bro. Cousens speaks an important word on —
JUVENILE TEMPERANCE SOCIETIES.

To the Brethren in the Maine Conference:—

At our annual sessions the passage of such resolutions as the following have been frequent: "That we recommend the formation of Juvenile Temperance Societies in all our Sunday-schools."—*Minutes Maine Conference, 1867.*

From year to year we have reiterated such legislation as this, and yet practically what has been done? When we have met together once a year we have opened our eyes to appalling facts of intemperance, as is indicated in the following resolution of 1861, "That the alarming increase, especially among the young, of the use of ale, strong beer, and other fermented and malt liquors, presenting as it does, one of the strongest obstacles to the success of our cause, should induce every parent to tremble for the safety of his children," etc. But have we not, on each instance gone home, and Rip Van Winkle-like, gone to sleep again for another whole twelve month?

I supposed, when under the auspicious action of my brethren I was specially identified with the temperance work, particularly the juvenile department, that something available was meant, I have, therefore, taken measures, at no sparing of pains or expense, so that in each Sabbath-school there might be established a Cold Water Temple. Where I am, at Hallowell, one has sprung up in a month's time, of 110 members, illustrative of what may be done anywhere. If anybody doubts it, I will take a contract of the hardest place in the State, selected at your option, and guarantee a Temple of like enthusiasm in a similar short space of time. Those wishing to procure the charts, rituals, etc., necessary for instituting a Temple, can do so by applying to me.

Bro. Peter Merrill shows that his feet are on a rock that even Dr. Whedon, as he thinks, cannot drive him from. Thus he speaks of—

DR. WHEDON AND THE EPISCOPACY.

Evidently by the tone of the Doctor's article in the HERALD, he is somewhat troubled because he thinks he is not understood by me and others. It is certainly unfortunate for the Doctor that he should write in such a way that he should "muddle" and "bewilder" all the editors but two, and all the persons who have criticized his article on the Episcopacy; and if I am so dull as not to understand him, I find myself in a large and an honorable company. But have I misunderstood him? If I have, I am ready to be corrected. In his article in the HERALD, in answer to mine, he claims "that he did not use the word order as distinct from office, and grade, but used the words interchangeably." But did he not use these words in the sense of order? Let us see what *The Methodist* says on the subject, which he acknowledges as giving a correct interpretation to his theory on this subject? July 15, it says, Dr. Whedon "holds that the bishopric is as much an order as the eldership or diaconate, that the Church, having resolved to be Episcopal, an ordained Episcopal, has necessarily the same tenure as an ordained eldership."

Aug. 19, it says: "On the question whether the Episcopate is an office or an order, he claims (Dr. Whedon) that it belongs to the latter category, that is, that it is as much entitled to ordination as the eldership or the diaconate." Dr. Whedon says, "Christ and his Apostles no more prescribed two orders than three."

Now, according to the above showing, are we at fault in claiming that Dr. Whedon claims that the Bishop is an order. He calls it an order, his accepted interpreters say he calls it an order, and I cannot understand him in any other sense, if there is any meaning to language. Is there any room for controversy on this point? But why does the Doctor talk about the Episcopacy being "apostolical," if not enjoined? Is that apostolical which the Bible does not enjoin? Strange theology is this! It is no more strange, than it is dangerous. Ordination, he claims, is a matter which the Church creates at will, "not Scriptural, but permitted." So says the talented editor of ZION'S HERALD, that this is the Doctor's theory, and he accepts Bro. Haven's views on the subject.

Here we join issue with the Doctor. The Bible, we claim, enjoins ordination on two orders in the ministry, and but two, to wit: elders and deacons. In proof of this position, we refer him to the example of the primitive Church in ordaining the seven deacons, as referred to in Acts, and that some office or order is referred to by Paul in his Epistles, as of divine authority. It is not left optional with the Church to adopt it or not, at her election.

As to Elder, the word is used interchangeably with Bishop, as we shall see by referring to Titus, chap. iii. 6, 7: "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly, for a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre."

At a glance we can see that the inspired writer uses the word Bishop and Elder interchangeably in this Scripture. This is conceded by Alford, as is the text, also, in Acts xx. 17, and he belonged to the Church of England. The text also settles the point, that the Bible enjoins ordination; it is not left optional with the Church.

"Neglect not the gift that is in thee (said Paul to Timothy) which was given thee by prophecy, with the laying on of the hands of the Presbytery." Was not this enjoined by Divine authority? Whose hands but elders

or presbyters were put on the head of Timothy? Where was the third office, or order? Did Paul belong to it? If he did, where is the record? This is a subject of some importance to the Church. It is no trifling matter. Let us abide by the teachings of the Bible on this subject, and if our usage as a Church conflicts with the plain teachings of the Bible, let us commence a reform. In theory our Church has said, Bishops and Elders are one in order, or office; in practice we have ignored our theory, as none but Bishops can ordain men to the ministry.

I did not design to imply in my article in the HERALD that Dr. Whedon believed in apostolical succession, as do the Episcopalians, but with them he held to three distinct orders or offices in the ministry. On this point I have endeavored to show that I am correct. We believe that an elder or presbyter is Scripturally authorized to ordain, and this was the view that Mr. Wesley took on this subject. If it is left to the will of the Church to create orders and offices in the ministry, then let us accept of Papacy, and have archbishops, cardinals, and popes; but if the Bible has fixed a standard on this subject, let us abide by it, though the heaven's fall.

As the Doctor so generously concedes in his article that I am "honest," and "infallible," wisdom of course would dictate to him to accept of the sentiments of this article without any more controversy.

Obituaries.

Rev. FRANKLIN P. CALDWELL died at New Bedford, Mass., June 8, 1871, at the age of 47 years.

He was converted at 12 years of age, and never lost his religion. The end of a well-spent life was remarkably easy and peaceful. Always embarrassed by a frail constitution and poor health, he—

"By the wayside fainted,
Weary in the march of life."

He possessed a good knowledge of the Bible, Wesleyan theology, and the discipline of his Church, and was really more intelligent than others who made more noise in the world. A Methodist by choice, as well as by ancestral influences and training, he held fast to the faith once delivered to John Wesley. He was characterized by honesty, sincerity, and a conscientious discharge of duty in all of his relations. Those who knew him best put the highest estimate upon his religion, and all such will join in saying that a good man has passed from earth to heaven. He did hard work for his Master in some of the hardest places without murmuring or complaining.—a severe test of one's loyalty and integrity. The account is right above.

Bro. Caldwell was often in our family, and we do not recall one word that would have an influence against the cause of his Master. I have no doubt he stands higher among the immortals than he did among mortals. There are bright lights along the other shore, of whom the world was not worthy. I am glad he has gained a world where real goodness is appreciated. Peace to thy memory.

E. A. HELMERSHAUSEN.

Camden, Me., Sept. 14, 1871.

The subject of this short memoir was born in Provincetown, Mass., 1842, saved by the grace of God at Eastham Camp-meeting in 1861, married to Bro. Josiah P. Higgins, Oct. 28, 1866, fell asleep in Jesus, in Dexter, Me., Saturday, Aug. 5, 1871. Her maiden name was Lavina Adams.

It was during my pastorate in the Methodist Episcopal Church in Dexter that I became acquainted with the deceased. During my ministry there she lived a consistent Christian life. She loved the Church of God. In the class and prayer-rooms she was a constant attendant when health would permit, and ever ready to "tell the story of Jesus and His love." She was an amiable, intelligent Christian lady. Said a lady friend who was intimately acquainted with her: "She was my ideal of a Christian woman." Those who knew her best loved her most. She will be missed in the little church to which she belonged, and by her large circle of friends; but O, how much more in that home she made so pleasant and inviting to her now deeply afflicted husband! May God comfort him greatly.

Among her last sayings were these, to her weeping companion: "You have been to me all that a husband could be." "I would like to live for your sake, and the baby's; but I am willing to go. God knows best." "I am only going to sleep."

"Asleep in Jesus, blessed sleep."

East Vassalboro', Me., Sept. 1871.

C. E. S.

Died, at Yarmouth, Nova Scotia, June 29, 1871, CLARA M., wife of N. W. Blethen.

Sister Blethen, whose maiden name was Mossy, was born in Ellsworth, Me., April 21, 1826. She experienced the renewing power of Divine grace on her 25th birthday, having been awakened under the ministry of the Rev. Henry Blake, then pastor of the Summer Street Church, Bangor, of which church she was for several years an exemplary member. Having removed to Yarmouth, she, together with her husband, became at once identified with the Methodist Church in that town. Here she was known as a devoted and active Christian. Taxed by the care of a large household, to which she gave the most faithful attention, she yet found time for her religious duties. She was regular in her attendance at her class. The prayer-meeting room knew her well, and there her fellow-worshippers were frequently led by her in prayer that had power with God. She readily and heartily cooperated in furthering the various interests of the Church, being ready for every good work.

Her sun is gone down while it was yet day. Through months of severe suffering she saw the approach of death, and by the serenity of her spirit seemed to say, "I will fear no evil." When the last hour came, tenderly commending husband and children to the kindness of God her Saviour, she went down unhesitatingly into the shadows of death. Her faith faltered not. No fear darkened her spirit. She stood on the confines of eternity, but with the assurance of safety and the perfect rest of soul, which a ripe faith gives, she knew that when absent from the body she should be with Christ in glory. Her soul was filled with holy joy, and her rejoicings made the death-hour a scene of indescribable triumph. "I think," writes her husband, "she was the happiest person I ever saw." So passed our sister, finding—

"The shadows that I feared so long,
Are all alive with light."

"The while my pulses faintly beat,
My faith doth so abound,
I feel grow firm beneath my feet
The green, immortal ground."

Here is another testimony to the saving might of Christian faith. "He that soweth to the Spirit, shall of the Spirit reap life everlasting." J. H.

Mrs. LUCY FREEMAN died in Wellfleet, June 22, aged 85 years.

For many years she had been a steadfast and prayerful disciple of Christ. Her experience was rather uniform than exultant, yet verified its Divine origin in the hallowed influence it exerted upon her while living, and the peaceful trust and re-

pose which she enjoyed when dying. We laid her, at a ripe old age, in a cemetery where sleep many noble veterans, whom we expect to see rejuvenated in the morning. So at length her troublous life ended, and her true life began.

Mrs. BETSEY M., wife of Capt. David Baker, has also, on the verge of threescore and six, departed to His people's rest. She was gloriously converted at the second camp-meeting held on the Cape, 1820, and for fifty-one years maintained a steady, even course till her travel-worn feet touched the golden street, and she fled from our vision to be with the immortals. Uniting to a gentle disposition a generous heart and hand, with a cultivated mind and loyal Christianity, she exemplified the eulogy, "She hath done what she could." When others faltered, she was true. Protracted suffering from consumption but illustrated the fortitude and cheerful resignation which faith in Jesus can impart, and without a murmur or alarm she peacefully fell asleep in Him.

A. J. CHURCH.

Miss ABBIE ANN DROWN, daughter of Moses and Harriet S. Drown, was born in Eaton, N. H., March, 1854, and died in Peabody, Mass., Sept. 2, 1871, aged 16 years, 5 months, and 15 days.

Abbie's was a rare example of youthful piety. Although not professing conversion till 1868, she was remarkably devout from childhood, being accustomed to pray vocally at family worship while yet a child, after the leader had concluded. In many respects she was mature beyond her years, and ripened early for the heavenly garner. The scoffer never pointed to her with a sneer, at the expense of religion—her life was too pure, and her character too spotless for evil eyes. She never abused the trust which the Church reposed in her when it confided its honor to her keeping, but she adorned her profession day by day, walking humbly and steadily with God. She died, as might be expected after such a life, "in the Lord."

A. GOULD.

Mrs. OCTAVIA NUTE died in Wiscasset, Aug. 20.

A few months since she was enabled to cast herself and all her cares on Jesus, when she found Him "a very present help in trouble." And though she long lingered in "the valley of the shadow of death," yet she there continually found that God will "keep in perfect peace those whose mind is stayed on Him."

Mrs. MARY ELLIOTT died in Cochituate, Mass., Aug. 3, aged 26 years.

Sister Elliott was brought up in the Catholic Church, and received her education in a convent; but when she came to mature years, she embraced the Protestant faith, and some two years ago was happily converted to God, and joined the Methodist Episcopal Church in this place, and remained a worthy member until her death.

J. W. LEWIS.

STEPHEN HAMMOND died in Chatham, Mass., Aug. 9, aged 76 years.

He was converted under the labors of Rev. Israel Washburn, and has been a member of our Church for twenty-nine years. He was called very suddenly; he was out in the field gathering berries, and expired immediately.

E. EDSON.

Sept. 14, 1871.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

TOP-DRESSING GRASS LANDS.

The practice of applying manure near the surface of the soil is more common than formerly, and commends itself to observing cultivators. This is the method which the great Husbandman employs, who enriches the earth by scattering the leaves on the surface of the ground, and leaving the grass and other herbage to perish where they grow. The soil is thus kept mulched, and consequently moist, and is prevented from becoming "hide-bound," as the farmers call it; that is, the surface is kept loose and porous, so that the air, the great reservoir of fertility, may easily permeate the ground and dispense its varied and abundant fertilizing matters. The air also acts on the manure when placed near the surface much more readily than when buried deeply, and decomposes it, thus rendering it available as plant food. When manure is buried six or eight inches deep, especially in compact clay lands, it is pretty effectually canned, and at the second ploughing is often turned up with little evidence of disintegration. Air is the great decomposer, as well as vitalizer. Its office seems to be to convert dead matter into life again, and accomplishes its mission most rapidly when in full contact with the defunct plant or animal.

If manure is buried at great depth, not only is the decomposition slow, but the saline matter descends with the percolating rains to a still greater depth, often beyond the reach of the roots of some of the grasses. While the organic part of manure tends to rise and be dissipated in the air, the inorganic or earthy part tends downward. Hence, while farmers have disputed whether it is better to plough in barnyard manure or to apply it near the surface, there is great unanimity in recommending the application of lime, ashes, plaster, etc., to the surface.

Much nonsense has been written about gravelly and sandy soils being leachy, and many seem to think that in such soils all the virtue of the manure goes down to Davy Jones's locker, or some other subterraneous place, where it is forever locked up. True it is that in warm, sandy soils the effect of manure does not seem to be lasting; but this is not because the ammonia and other rich grasses descend. In warm, porous land, manure decomposes quickly, but it is only the saline matter that descends; the organic elements rise just as surely while the combustion—takes place slowly in the soil or rapidly in the air. Moreover, there are few sandy soils that have not sufficient clay and vegetable matter in them "to absorb the fatness," as an old farmer expresses it, "and let the leanness slide away." We have a tile drain under our barn-yard, and seldom does the water which issues from the tiles show any discoloration from the manure, though in the centre of the yard the tiles are only a few inches below the surface.

Some object to top-dressing and surface manuring, on the ground that the virtue of the manure is lost in the air. To this we reply that we do not top-dress except with well-composted manure, in which the putrefactive process has well advanced, and the gases have been absorbed by muck or loam. We have used much compost in which night soil and dead horses have formed the essence of the manure, two very rank smelling fertilizers; and seldom does any effluvia escape from the compost while being shoveled into the cart, or spread on the land. In case green manure is put on ploughed land we take care to harrow it in speedily, and it is surprising how little cover of earth will absorb the gasses in such manure. Even when left uncovered and exposed to the sun, a film is formed on the surface, which retains the gasses.

For top-dressing grass lands we much prefer the autumn; and, if possible, to cover the lots before the fall rains commence. The wheels of the cart and the feet of the horse do not pack the meadows when dry. The dressing answers as a mulch to the soil, and when the rain comes, is washed down among the roots of the grasses, giving them great power to nourish the aftermath. We must confess that we do not always find time to do this top-dressing in September, and our practice is not always up to our theory; but if the mowing-lots are dressed at any time before the snow falls, they will take an early start in the spring, and the grass will have that dark green look which is so pleasing to the farmer's eye.

The compost for top-dressing need not be very rich. Even good loam spread over the surface of grass land, has a most beneficial effect. This is the top-dressing which river meadows receive when the lands are overflowed, and there are no better grass lands in the world than such alluvial meadows, which are annually enriched by the deposit of soil from the overflowing water. A top-dressing of loam in the fall will absorb the gasses from the air, rains, and snows, and become rich, if not previously rich. It will, at all events, contain more or less saline matter, and will benefit the land mechanically.

We now and then see little piles of manure left on the meadows over winter, to be spread in the spring. This is slipshod farming. The grass under these piles is smothered, and much of the benefit of the manure lost. — Independent.

We have tried many experiments in this matter of top-dressing, and in the main agree with the above. We well remember one fall when we top-dressed a mowing-field with horse manure, spreading it on a part of the field, and leaving it on the part unsprayed, until the next spring, and the result was, that in the part where the manure was spread in the fall, there was more than double the quantity of grass. Years ago we used a good deal of salt lye, from the soap boilers, as a top-dressing. We run the liquid into loam, and in this way we spread it. We usually did this work in September, and for many years while we continued this practice, we had enormous crops of Herds' grass and red-top hay, better than we have ever been able to get from the best horse manure. There are other obvious advantages in spreading in the fall. We believe farmers make a great mistake in not taking better care of their grass-fields, for there are few more profitable crops than the hay-crop.

PLOUGHING AND SEEDING.—We want to call attention to the fact that many fields are left year after year, even though they produce very small crops of hay, when by ploughing them up and cultivating for a year or two, and getting them into fair condition, they can be sown to grass again, and be made to produce very good crops. There are acres that it would be better to plough, and let lie fallow for a year, if the owner has not the manure to put on for a crop, and then sow down again. It would certainly improve the quantity and quality of the grass. When an acre of land yields no more than ten hundred pounds of hay, it cannot be profitable to gather the crop, and such land should at once be taken in hand. The principle of rotation in crops will apply to grass as well as to almost any other

crop. It is now a good time to break up these old fields for next year.

The types last week made us say that strawberry-beds set last "week" will need attention; we intended to write it, "set last spring."

Marriages.

In this city, July 24, by Winslow S. Kyle, esq., Adam Brandy to Mrs. Elizabeth Bryson, all of Boston.

Sept. 1, by Rev. L. Fish, Albert D. Swan to Miss Nellie M. Broad, both of Boston.

Sept. 6, by Rev. M. Trafton, Edmund Anthony, esq., to Rebecca H. Woodward, both of New Bedford; Sept. 18, Charles Walker to Sarah E. Watson, both of Boston; in the Broadway Methodist Episcopal Church, Sept. 21, Orlando P. Merritt to Abby M. Higgins, both of Boston.

In the 16th ward, Sept. 14, by Rev. J. J. P. Collier, Isaac Aaron to Miss Mary A. Reed, both of Boston; Sept. 18, Edwin E. Litchfield to Miss Augusta J. Aldrich, both of Boston.

In Cambridgeport, Sept. 15, by Rev. T. Borton Smith, John Smith, of Nova Scotia, to Mrs. Sarah Kenny, of Exeter, N. H.

In Chelsea, Sept. 7, by Rev. George Sutherland, Stephen McCormick to Mrs. Rebecca Varum; Sept. 9, Isaac R. Burrell to Miss Sarah J. Davis.

In East Somerville, Sept. 19, by Rev. W. W. Colburn, William S. White to Miss Imogene Jackson, both of Somerville.

In Reading, Sept. 12, by Rev. J. N. Short, Frank Hayes to Adeline Sprague, both of Stoneham.

In Saxonville, Sept. 1, by Rev. F. T. George, George Halliwell, of West Sidney, Me., to Miss Hattie Dunham, of Vassalboro', Me.

In South Framingham, Aug. 9, by Rev. S. C. Cary, John McCarthy to Nellie B. Faber, both of Holliston.

In East Bridgewater, Sept. 6, by Rev. G. Haven, assisted by Revs. W. F. Farrington and S. A. Winsor, Richard W. Smith to Miss George Killings, step-daughter of Rev. W. F. Farrington. (No cards.)

By Rev. George H. Lamson, James Turner to Miss Eliza Foren, all of Fall River, Mass.

In Dresden, Me., Sept. 10, by Rev. D. M. True, Melrose v. Keene, of Winthrop, to Miss Eldora F. Woodward, of Dresden.

In Seabrook, June 9, by Rev. E. M. Fowler, Abdon W. Keene, of Thomaston, to Miss Carrie E. Cox, of Seabrook; Sept. 3, William Litchfield to Miss Annette F. Ladd, both of Seabrook; Sept. 17, Charles H. Johnson, of Milo, to Miss Esther L. Smith, of Appleton.

In Lincoln, July 29, by Rev. M. M. Andrew, Andrew J. Stanhope to Carrie Hurd, both of Lincoln; Aug. 20, Dr. J. R. Hathaway, of Winn, to Clara Wilson, of Lincoln; Sept. 7, Wm. S. Thomas, of Brooklyn, N. Y., to Elsie Parker, of Mattawamkeag; Sept. 18, Ephraim Reed to Elvira D. Tracey, both of Lincoln.

In Eastport, Sept. 7, by Rev. C. L. Haskell, Hiram W. Foster, of Grand Manan, N. B., to Miss Elizabeth A. Miller, of St. John, N. B.

At Kendall's Mills, Me., Sept. 6, by Rev. A. R. Sylvester, Eugene A. Barker, of Gardiner, to Miss Maria E. Osborn, of Kendall's Mills.

At Sheepscot Bridge, Aug. 31, by Rev. G. G. Winslow, John G. Kingsbury, of Wiscasset, to Miss Elvina Clark, of Newcastle, Me.; in the Methodist Episcopal Church, Sept. 17, Dr. Frank Pinkham, of Boston, Mass., to Miss Medora E. Noyes, of Alton, Me.

In Norwich, Ct., by Rev. George R. Bentley, Stuart A. Church, of Montville, to Sarah E. Bentley, of Norwich, daughter of the officiating clergyman, all of Ct.

At Warehouse Point, May 10, by Rev. J. Cooper, assisted by Rev. A. L. Dearing, Francis W. Cooper, of Hartford, to Miss Hattie J. Parker, of Warehouse Point.

In Rochester, Vt., Aug. 27, by Rev. R. W. Harlow, Daniel Sands, of Stockbridge, to Lora S. Thatcher, of Rochester.

In Conway, N. H., Aug. 23, by Rev. J. Hawks, George A. Bolcoe, of Reading, Mass., to Mary Ambrose, of Conway, N. H.; Sept. 5, Henry Harriman to Emma M. Nickerson, both of Madison, N. H.; Sept. 5, Frank E. Daumack, to Zoraida H., fourth daughter of Rev. J. Hawks, of Maine Conference.

In Tilton, N. H., Aug. 29, by Rev. B. W. Chase, Elliott G. Thorp, esq., of Tilton, to Miss Hattie A. Bancroft, of Harrisville, N. H.

Deaths.

In Lowell, Sept. 14, Mrs. Priscilla, wife of Mr. Theodore Ela, and mother of Revs. David H. and Walter Ela, of the Providence Conference, aged 75 years.

In Harrison, Me., Sept. 4, George Wilbur, son of J. H. and C. Hanson, aged 7 years.

"I take these little lambs," said he, "and lay them in my breast; Protection they shall find in Me. In Me be ever blest."

Church Register.

PORTLAND DISTRICT MINISTERIAL ASSOCIATION will meet with the Methodist Episcopal Church in Saccarappa, Nov. 11, 12, 13.

Monday Evening, Sermon, D. H. Hannaberg; Alternate, D. Haller.

Tuesday Evening, A Meeting for the Relation of Personal Experience, and Statement of the Condition of the Work on the Several Charges, by the Pastors.

DISCUSSION: "The Proposed Changes in the Episcopacy," C. C. Mason, C. Munger. (Conditions of the discussion to be settled by disputants.)

ESSAYS: "The Christian Woman's Work," Mrs. G. Taylor, J. H. Trask; Preaching, J. Collins, J. Mitchell, J. Nixon; "Who are Eligible to Partake of the Lord's Supper?" H. F. A. Patterson, A. W. Pottle, A. Cook; "Adamic Law," L. Lord, G. F. Cobb, B. F. Pease; "Does the Bible Teach a Probationary State after Death?" A. C. Brown, B. Freeman, J. Cobb; "Moral Condition of Infants," J. B. Lapham, G. W. Barber, J. Fairbanks; "The Bible View of the Millennium," S. F. Wetherbee, W. B. Bartlett, E. Sanborn.

REVIEWS: "Darwin's 'Descent of Man,'" and "Mivart's 'Genesis of the Species,'" J. Hawks, W. H. H. Pillsbury; "The Antiquity and Unity of the Human Race," Burgess, L. Luce, S. B. Sawyer.

EXERCISES: 2 Peter iii. 13, D. Haller, C. Andrews, J. E. Budden; 1 Cor. xv. 35, 36, 37, D. H. Hannaberg, O. H. Stevens, H. B. Mitchell; Rev. xxiii. 11, C. W. Blackman, H. Chase, E. H. McKenney; Rom. vi. 5, J. H. James, J. B. Wight, S. F. Strout, A. H. Witham.

On Wednesday, F. M., will be held a Sunday-school Institute.

SUBJECTS TO BE DISCUSSED: "How Can I Best Instruct My Class?" C. Munger; "Berean Series—Their Value—How to Use," Geo. F. Wilson.

There will also be a "Question Drawer" in charge of Geo. F. Wilson, "Review of St. Paul," S. R. Leavitt.

J. LUCE, Committee; J. COLLINS, of W. H. H. PILLSBURY, Arrangements.

NATIONAL ASSOCIATION FOR THE PROMOTION OF HOLINESS.—The Annual Meeting of this Association will be held in the Methodist Book Room, 808 Broadway, New York, on Wednesday, Oct. 18, at 11 A. M.

The time and place of the next National Camp-meeting will then be determined, and other business of importance.

Full attendance of the members of the Association requested. G. HUGHES, Secretary.

Interests connected with my family render it necessary for me to return to my old field of labor; and should be glad to supply any vacancy from the first of October. I have recovered my health in this climate.

Address E. S. CHASE, 96 Front Street, New York City.

THE NEW EMPIRE SHUTTLE SEWING MACHINES Are the Latest Improved.



Received the Prize for the Best Family and Manufacturing Sewing Machines at the late Exhibition of the Mass. Charitable Mechanics' Association. They are the most simple, durable, and practicable machine ever introduced. No person wishing a good Sewing Machine should hesitate to purchase one of these wonderfully improved Machines, which can be had on installment at the

New England Office,
332 Washington Street,
BOSTON, MASS.
(Opposite the Adams House.)
Apr. 27, 1871

Send for free Specimen Pages!
Now Ready!
LEONARD MARSHALL'S

Fountain of Sacred Song!

The leading Musicians and Choir Directors emphatically pronounce this to be the very best collection of Music ever published for the use of **CHOIRS, SINGING-SCHOOLS and Conventions.**

Contains: "Musical Notation," "Singing-School Department," "Vocal Culture," "Glee and Part Songs," "Choice Collection of Hymn Tunes, Anthems, Sentences and Chants," and "Congregational Tunes."

Price \$1.50 to \$13.50 per dozen.
Specimen copy sent post-paid on receipt of price.

PUBLISHED BY
WHITE, SMITH & PERRY, Boston.
Mr. Leonard Marshall's services for Conventions may be secured by addressing as above, or Room 12 Tremont Temple, Boston. Aug. 31, 1871

HAIR TEA.

A lady writes: "About six months ago my hair was coming out so badly that at every dressing I used to get a handful, which, not wishing to throw away, I laid by in a box. I have used two bottles of your Hair Tea, and now I do not get enough to tie the ends of my braids, and have to go to the box for a few hairs for that purpose. I think every lady ought to know what a remarkable Hair Preserver you make."

Dr. KENNEDY'S HAIR TEA, a complete Toilet Article to beautify and invigorate the Hair, is sold by Druggists everywhere at \$1.00 per bottle.

Mar. 30, 31 ly cew

NOTICE. REDEMPTION OF 5-20 BONDS OF 1862.

Treasury Department,

September 1, 1871.

By virtue of the authority given by an Act of Congress approved July 14, 1870, entitled "An Act to authorize the refunding of the national debt," I hereby give notice that the principal and accrued interest of the bonds herein-below designated, known as Fifty-two Bonds, will be paid at the Treasury of the United States, in the City of Washington, on or after the first day of December next, and that the interest on said Bonds will cease on that day. That is to say, Coupon Bonds known as the first series, Act of February 25, 1862, dated May 1, 1862, numbered as follows:—

1 to 30,699, inclusive, of \$ 50 each.
1 to 43,572, " 100 "
1 to 49,011, " 500 "
1 to 74,194, " 1,000 "

And Registered Bonds of the same Act,—

1 to 595, inclusive, of \$ 50 each.
1 to 4,103, " 100 "
1 to 1,889, " 500 "
1 to 9,986, " 1,000 "
1 to 2,965, " 5,000 "
1 to 2,906, " 10,000 "

The amount outstanding (embraced in the numbers as above) is one hundred million (\$100,000,000) dollars.

Coupon Bonds of the Act of February 25, 1862, were issued in four distinct series. Bonds of the first series (embracing those described above) do not bear the series designation upon them, while those of the second, third, and fourth series are distinctly marked on the face of the bonds.

United States securities forwarded for redemption should be addressed to the "LOAN DIVISION," Secretary's Office.

J. F. HARTLEY,
Acting Secretary

Sept. 14, 1871 cew 43

New and Profitable Investment. SECURITY PERFECT. Wisconsin Cent. RR. Co's FIRST MORTGAGE.

Seven Per Cent. Gold
Land Grant and Sinking Fund Bond,
FREE OF GOVERNMENT TAX.

65 miles nearly completed—40 more under contract. Funds on hand to build this 105 miles and equip it.

These bonds are issued no faster than \$25,000 per mile on road completed and equipped.

SECURED

By Road, Franchises, Rolling Stock, Buildings, and all other Property, including over

700,000 Acres of
TIMBER AND IRON LANDS.

The whole based upon a large cash subscription by many of the best and most well-known merchants of Boston and New York.

OFFICERS OF THE COMPANY.

GARDNER COLBY, President;
HON. GEORGE REED, Vice-President;
HON. SAM'L H. WALLEY, Treasurer.

(President Nat. Reserve Bank Boston.)

TRUSTEES.
HON. GEO. T. BIGELOW, Attorney of the Mass. Hospital Life Ins. Co., Boston.

JOHN A. STEWART, Esq., President United States Trust Co. New York.

These Bonds will be sold at 95 and accrued interest in currency.

United States Bonds taken in exchange at market rates, free of commission.

\$8,400 in U. S. 5-20s, yielding an income of \$504 per year in gold, will purchase to-day \$10,000 of Wis. Cent. RR. Bonds, yielding an income of \$700 per year in gold.

We strongly recommend these Bonds to all classes of investors.

BREWSTER, SWEET & CO.,
No. 40 State Street, Boston

POPULAR MUSIC BOOKS

PUBLISHED BY
BIGLOW & MAIN,
NEW YORK.

(Successors to Wm. B. BRADBURY.)

For the Sunday-Schools.

PURE GOLD.—More than 200,000 copies have been sold in the short time it has been before the public, a sale altogether unprecedented in the history of the book trade.

BRIGHT JEWELS is also in great demand, and is not surpassed by any other Sunday-school Song Book.

FRESH LAURELS.—This last work of the lamented BRADBURY, will not fail to satisfy all who try it.

One copy of either the above (paper cover) sent, post-paid, on receipt of 25 cents.

For Choirs and Singing-Schools.

THE VICTORY.—This is the most popular work of the kind published during the past three years. The Singing-School Department is most complete; the Psalms, etc., unsurpassed. THE VICTORY contains 416 pages and a fine steel portrait of the late Wm. B. BRADBURY.

Price, \$1.50; \$13.50 per dozen. A single copy sent, post-paid, on receipt of \$1.25.

THE SINGER. For Singing-Schools, Day-Schools, etc., containing T. F. SEWARD'S condensed Method of Learning to Read Music, with Glee, Tunes, and Anthems. 128 pages.

Price, retail, 60 cents; per dozen, \$6.00.

For Devotional Meetings.

SONGS OF DEVOTION.—288 pages, 655 Hymns, with Tunes. This work is unequalled for Devotional purposes; it contains the best Hymns and Tunes, old and new, and is invaluable for the Prayer-Meeting, Young Men's Christian Associations, etc.

Price, in cloth binding, \$75.00 per 100 copies.

We are now prepared to supply the

Popular Edition of Songs of Devotion, printed on fine paper, board covers.

Price, retail, 50 cents; per 100 copies, \$45.00.

This will bring this standard work within the reach of every Young Men's Christian Association, Prayer-Meeting and Social Circle in the land.

Either edition sent on receipt of retail price.

BIGLOW & MAIN,
425 Broome Street, N. Y.

NEW CHURCH ORGANS.

(WARRANTED UNEXCELLED.)

A T price from \$500 to \$3,000 each, with good Second Hand Organs, are constantly kept for sale, and are costing from \$200 to \$300 each, are built to order by Wm. B. D. SIMMONS & CO., No. 190 Charles St., Boston, Mass. Specifications for any designated price, with Testimonials, will be sent to applicants. ORDERS FOR TUNING AND REPAIRS receive prompt attention.

Jan. 6, 101 241 1st & 11th em 35

THOMAS W. SILLOWAY,
CHURCH ARCHITECT.

OFFICE:
COR. GREEN AND LYMAN STREETS, BOSTON.

MR. SILLOWAY invites the attention of Societies or Building Committees, who anticipate remodeling old, or erecting new churches, to the fact that, during the last 16 years, he has had much experience in the erection of large edifices, especially those used for public speaking; having rendered architectural service for the erection of the new State House at Montpelier, Vt., and for the remodeling or construction of over 300 churches, costing from \$2,000 to \$40,000 each.

He would be happy to exhibit drawings of the same, and give information on the subject to any desiring his services. Charges moderate. Letters by mail will receive early attention.

Mar. 29, 241 1y lamo.

HERALD CALENDAR.

Claremont Ministerial Association, South Acworth.	Oct. 9
Maine Methodist Convention, Chestnut Street Church, Portland.	Oct. 10
Providence District Ministerial Association, Power Street, Providence.	Oct. 16
Cross Ministerial Association, Bethlehem.	Oct. 19
Providence District Ministerial Association, October - time to be fixed.	
Dover District Ministerial Association, Portsmouth.	Oct. 18, 19
Portland District Ministerial Association, Sacarappa.	Nov. 11-12
Fall River District Conference, St. Paul's M. E. Church, Fall River, Nov. -	

WANTED. - ZION'S HERALD, Nov. 3, 1870.

We call attention to the advertisement of the *American Popular Life Insurance Company*, in this paper. This is the only Company that classifies lives according to prospect of longevity. The results of five years' business are eminently satisfactory. In the first class, numbering more than three fourths of all their policies, the mortality has been only one sixth of the average of all the Companies; while their inferior classes have the usual average. In the first class, one fourth of the deaths were by accident, and no death by constitutional disease. Documents illustrating the principles and working of the Company, gratuitously furnished on application to Wm. E. Sheldon, N. E. Director, or Rev. S. Cushing, Jr., General Agent, at 142 Washington Street.

EXAMPLE FOR THE LADIES.

Mrs. AMELIA COUTANT, Brooklyn, N. Y., has had her Wheeler & Wilson Machine since June, 1869; has, besides other sewing, made 836 pairs of pantaloons, making as high as seven pairs a day, besides doing her own housework. She was self-taught, and has broken but two needles of the original dozen.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipts of Cattle, Sheep, and Swine.
Cattle, 1,235; Sheep and Lambs, 13,057; Swine, 8,400; number of Western Cattle, 2,221; Eastern Cattle, 1,017.
Working Oxen Cows and Northern Cattle, 375. Cattle left over from last week.
Prices of Beef Cattle - 5 hundred pounds live weight - Extra, \$6.75 @ 7.00; first quality, \$6.00 @ 6.50; second quality, \$5.50 @ 5.75; third quality, \$5.00 @ 5.25; poorest grade of coarse Oxen, Bulls, etc., \$4.00 @ 4.75 @ hundred. Nearly all the Beef Cattle are sold by the pound live weight.
Brighton Hides - @ 8 c. per lb.
Brighton Tallow - @ 6 c. per lb.
Country Skins - @ 6 c. per lb. for country.
Hides - 7 @ 75 c. per lb. for country.
Tallow - 3 @ 55 c. per lb. for country.
Lamb Skins - \$1.00 @ 1.20 each.
Sheep Skins - @ 80 @ 1.50 each.
Calf Skins - @ 100 @ 1.50 each.
Sheeped Sheep Skins - \$0.90 each.
Wool Sheep Skins - \$0.90 @ 1.00 each.
Store Cattle, Yearlings, \$1.00 @ 1.50; 2 year olds \$1.50 @ 2.00; 3 year olds, \$2.00 @ 4.00. Many of the Store Cattle of a poor grade sold at prices ranging from \$7 to \$20 per head. Many of the small Cattle are bought up by butchers to slaughter.
Working Oxen. Extra pairs, \$20 @ 30; ordinary, \$10 @ 18. Coarse pairs of Working Oxen and Steers, this in flesh, at prices ranging from \$40 to \$80 per pair.
Milk Cows. Extra, \$2 @ 1; ordinary, \$1 @ .75.
Store Cows, \$18 @ 55 per head. Most of those offered for sale are of a common grade. Prices of Milk Cows depend much upon the fancy of the purchaser. Many of the Store Cows are brought up for Beef. Prices of Milk Cows are ranging from \$20 to \$30 per head.
Sheep and Lambs. There were but a few Sheep in Market from the West or Maine this week. From the North the supply was about the same as that of last week, and the trade not much different. We quote Extra, \$3.25 @ 3.50; ordinary, \$1.75 @ 3.00 per head, or from 4 to 7 1/2 cents @ lb.
Swine. Store Pigs - wholesale, 5 1/2 @ 6 cts. @ lb.; retail, 6 1/2 @ 8 cts. @ lb. Columbia County Spring Pigs - whole lots, 6 @ 8 cts. @ lb.; retail, 7 @ 8 cts. @ lb. Trade for Store Pigs is very dull, and but a few in Market. Fat Hogs - \$3.00 @ Market. Prices 5 1/2 @ 5 3/4 cents @ lb.

REMARKS. - There has been more Western Cattle in Market this week than has been brought in for any one week before this season. Nearly seventy loads Cattle in on Friday and Saturday, the most of which were disposed of, as the Beef trade has been good, and the quality of most of those Cattle were of a very good quality. The Cattle which arrived were not so good and on account of the Market being overstocked with poor Cattle, the demand has not been as active as that of last week. The best Cattle sold at 7 1/2 cents @ lb., but we think that the poorer grades will sell lower before the close of Market.

Money Letters Received to Sept. 10.

G. W. Barber, S. O. Benton; N. H. Cary, J. C. Crockett, J. Collins; H. Dorr; A. F. Greene; W. H. Hall, E. B. Harper; L. N. Johnson; A. L. Keith, E. A. Lyon; A. P. Palmer; J. Pray; W. Summer; J. M. Wright, H. D. Weston.

Methodist Book Depository.

Money Letters Received from Sept. 9 to Sept. 16.
S. Amidon, H. B. Abbott, N. Andrews; J. T. Benton, C. P. Bessey, E. B. Barker, Burt & Root, G. W. Barber, W. R. Burnham; N. C. Clifford, Geo. Chamberlain, Geo. S. Chabourne; C. U. Dunning; E. S. French; H. Holmes, L. A. Harrington; W. B. Lawton; J. A. Morelen, Geo. T. Mitchell, H. Meacham; J. M. Noyes; Chas. Oliver; W. J. Pomfret; D. Richards; G. M. Steele; D. M. True, O. W. Vails; H. L. Wilson, J. E. Walker, C. A. Wood, J. W. Willett.
J. P. Magee, Agent, 30 Bromfield St., Boston.

Church Register.

QUARTERLY MEETINGS.

DOVER DISTRICT (N. H. Con.) - THIRD QUARTER.
September - Montpelier, 30, Oct. 1.
October - Milton Mills, 2; Haverhill, 1st Church, 7, 8, 9; McGrath Church, 8, 9, 10; Sandown, 14, 15; Rochester, 21, 22; Lawrence, Haverhill St., 23; Garden St., 24; Methuen, 25; South Danville, 28, 29; Kingston, 30.
November - Hampstead, 5, A. M.; North Salem, 5, P. M.; Newmarket, 8; Greenland, 11, 12, A. M.; Portsmouth, 12, P. M.; Derry, 14; Londonderry, 15; Great Falls, High St., 18, 19, A. M.; Main St., 19, P. M.; Candia, Chester, and Auburn, 20, 21; Dover, 22, 23; Dover, 24, 25, 26, 27, 28, 29, 30, A. M.; Epping, 3, P. M.; Amesbury, 10; East Salisbury, 11; Seabrook, 12; Hampton, 13; Salem, Pleasant St., 16, 17, A. M.; Salem, 17, P. M.; South Newmarket, 22, 23; Exeter, 24, P. M.; N. B. - Reports of Benevolent Collections will be called for this quarter.
Dover, N. H., Sept. 15, 1871. O. H. JASPER.

WORCESTER DISTRICT - THIRD QUARTER.
October - 1, A. M., Townsend; 1, P. M., Pepperell; 1 eve, Ayer & Gardner; 7, S. A. M., Abbot; 8, P. M., Royalton; 8, eve, Templeton; 14, 15, A. M., Winchendon; 15, P. M., Ashburnham; 17, Leominster; 18, Clinton; 21, 22, A. M., Lunenburg; 22, P. M., Fitchburg; 23, First Church; 22, eve, Second Church; 25, Oakdale; 26, 27, A. M., Barre; 28, P. M., Hubbardston; 29, eve, Princeton.
November - 4, 5, A. M., Ware; 5, P. M., Warren; 11, 12, A. M., Monson; 12, P. M., West Brookfield; 13, A. M., Brookfield; 13, P. M., West Brookfield; 19, eve, North Brookfield; 25, 26, A. M., Spencer; 26, P. M., Leicester; 28, eve, Cherry Valley.
December - 2, 3, A. M., Church; 3, 10, A. M., Oxford; 10, P. M., Webster; 10, eve, Dudley; 16, 17, A. M., Millbury; 17, P. M., N. E. Village; 17, eve, Shrewsbury; 19, East Douglas; 21, A. M., Danville; 22, A. M., Charlton; 24, P. M., Southbridge.
Sept. 14. L. CROWELL.

BOSTON DISTRICT - THIRD QUARTER.
October - Jamaica Plain, 1, A. M.; Roslindale, 1, P. M.; Neumann; 3, Newton Lower Falls; 4, Highland Church; 6, Winthrop St., S. A. M.; Washington St., 8, P. M.; Tremont St., 10; Bromfield St., 11; Washington Village, 12, Mt. Bellingham, 14, 45, A. M.; Walnut St., 15, P. M.; Grace Church, 17; Cambridge St., 18; St. 21, 22, A. M.; Quincy Point, 28, 29, A. M.; Neponset, 29, P. M.; Dorchester, 29, eve.
November - Marlboro, 1; Hudson, 2; Hyde Park, 4, A. M.; Dedham, 5, P. M.; Cohasset, 7; South Framingham, 8; Natick, 9; Hopkinton, 11, 12, A. M.; Milford, 12, P. M.; Mendon, 12, eve; Dorchester St., 14; Broadway, 15; Assen, 19, 19, A. M.; Rock Bottom, 19, P. M.; West Medway, 23; South Walpole, 24; Everett, 25, 26, A. M.; Winthrop, 26, P. M.; Holliston, 27; Ashland, 30.
December - Hanover St., 2, 3, A. M.; Park St., 3, P. M.; Sudbury, 4; Saxonyville, 5; Westboro, 11, 12, A. M.; Newtonville, 14; Newton, 15; Auburndale, 18, 19, A. M.; Newton Lower Falls, 19, P. M.
There will be a Union Love-feast for the Methodist Churches of Boston, at Church Street Church, on Monday evening, Oct. 23.
The Needham Circuit Quarterly Conference Association will hold its third Quarterly Meeting at Westboro, on Thursday, Dec. 7. Love-feast at 9 o'clock A. M. Preaching at 2 o'clock P. M. WM. R. CLARK.
Auburndale, Sept. 21, 1871.

LYNN DISTRICT - THIRD QUARTER.
October - Woburn, 1; Stoneham, P. M., 1; Reading, eve, 1; Charlestown, Union Church, 7; 8, Trinity, P. M., 8; Somerville, 8; 9, Somerville, 8; Watertown, 14, 15; Waltham, P. M., 15; Weston, eve, 15; Maplewood, 21, 22; Malden, P. M., 22; Medford, eve, 22; Cambridgeport, 28, 29; Cottage Street, P. M., 29; East, eve, 29; Haverhill, 30.
November - Chelmsford, 4, 5; Granville, P. M., 5; Lowell, St. Paul's, 6; Worthen Street, 7; Central, 8; Boston Street, Lynn, 12, P. M.; 12, Cliffdale, eve, 12; Wakefield, 13; Melrose, 13; Lynn, Commonwealth Street, 18, 19; St. Paul's, P. M., 19; Swampscott, eve, 19; Maple Street, 20; South Street, 21; Ballardvale, 23, 24; North Andover, P. M., 26; South Lawrence, eve, 26.
December - Gloucester, 2, 3; Riverdale, P. M., 3; Bay View, eve, 3; Rockport, 4; Salem, 9, 10; Peabody, P. M., 10; 10, 11, Salem, 12; Beverly, 13, 14, 15, 16, 17; Ipswich, P. M., 17; Byfield, 23, 24; Groveland, P. M., 24; Newburyport, Purchase St., 30, 31; Washington Street, eve, 31. D. SHERMAN.

CLAREMONT DISTRICT - THIRD QUARTER.
October - Croydon, 14, 15; Webster, 21, 22; Contoocook, 22, eve; Goffstown, 23; Henniker, 28, 29, A. M.; Hillsboro Bridge, 30, P. M.; 30, Antrim, 31.
November - Peterboro, 1; Hillsboro Centre, 2; East Washington, 3; Marlow, 4, 5, A. M.; South Acworth, 5, P. M.; 6, Keene, 8; Marlboro, 9; Sullivan, 10; Gilsum, P. M., 10; 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
December - Hudson, 2, 3, A. M.; Nashua, Main Street, 3, P. M.; 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
January - Unity, 1, P. M.; Newport, 2; Sunapee, 3, N. Newmarket, N. H., Sept. 18, 1871. J. PIKE.

GARDINER DISTRICT - THIRD QUARTER.
October - Watford, 21, 22; Gilead, 23, 24; Upton, 25, 26; Gorham, N. H., 26; Andover, 28, 29; Hartford, 30, P. M.
November - E. Poland, 4, 5; Mc Falls, 6; Oxford, 8; Naples, 11, 12; Auburn, 14; S. Auburn, 18, 19; N. Yarmouth, 25, 26.
December - Bath, 2, 3; Harpswell, 9, 10; Bowdoinham, 16, 17; Richmond, 23, 24; Grafton, 25, 26; Lewiston, 30, 31.
January, 1872 - Monmouth, 6, 7. GEO. WEBBER.

NEW BEDFORD DISTRICT - THIRD QUARTER.
October - W. Sandwich, 14, 15; Monument, 15; Middleboro, 21, 22; Sandwich, 25, S. Yarmouth, 27, P. M.; Passet, 28, 29; W. Falmouth, 29; Falmouth, eve, 29; E. Falmouth, 30.
[Remainder next week.] W. T. HARLOW.

The Methodist Episcopal Church in East Franklin, N. H., will be dedicated to the worship of God on Sunday, Oct. 1. Sermon, at 10 1/2 A. M., by Rev. W. F. Warren, D. D. of the Boston Theological Seminary; at 1 1/2 P. M., by Rev. J. B. Robinson, President of the N. H. Conference Seminary and Female College, and at 6 1/2 P. M., by S. G. Kellogg. Per order.

The Annual Meeting of the Cheshire County (N. H.) Bible Society will be held at Marlboro, Oct. 10, at 10 o'clock A. M. H. H. COLBURN, Secretary.

MAINE METHODIST CONVENTION - RAILROAD ARRANGEMENTS. - Arrangements have been made with nearly all the Railroads leading to Portland for half fare, for all persons attending the Convention. We have no doubt all will reply favorably. By observing the following directions, there need be no mistake:

On the Maine Central, which includes also the Portland and Kennebec, and the Androscoggin divisions, you will call for a ticket to the Methodist Convention, and you will be furnished with an excursion ticket for the round trip for one fare. The same is true of the E. and N. A. Railroad, and probably the Knox and Lincoln roads. On all other lines, including the Bangor and Piscataquis, I will furnish, at the Convention, return checks. I have no doubt that the steamboats from the East will give free return tickets. This arrangement does not extend beyond the line of the State. Should there be any change in the above arrangements, I will give notice in the HERALD of Oct. 5. Allow me further to say that in my brief article of last week the printers, by inserting words I did not write, and by a wrong punctuation, made me say what was not written, and what was written, was not placed as not to convey the sense intended.
Sept. 22. D. B. RANDALL.

MAINE METHODIST CONVENTION. - The Committee appointed to fix the time and arrange the programme for the proposed Methodist State Convention, met, according to notice, at Kendall's Mills, July 19, and attended to the duty assigned them.

The Convention will be a MASS CONVENTION. All members of the Methodist Episcopal Church in Maine who are present will be entitled to seats.

The Convention will meet and organize in Chestnut Street Church, Portland, at 9 o'clock A. M., Oct. 10, and continue two days.

The following programme of subjects is presented, namely: -
1. "Methodism in Maine: Its Early History and Present State." C. F. Allen, C. W. Morse.
2. "Comparative Statistical View of Methodism in Maine." C. Munger, L. P. French.
3. "Methodism and the State." E. A. Helmershausen, J. J. Perry.
4. "Methodist Institutions of Learning in Maine." C. Stone, J. L. Morse.
5. "Nine as a Mission Field." G. Webber, L. D. Wardwell.
6. "Ministerial Education." A. Prince, S. Allen.
7. "Church Finance." S. R. Leavitt, H. Ruggles.
8. "What Changes, if any, are Required in the Policy or Usages of Methodism?"

Other subjects may be presented after organization, through a Committee appointed for that purpose. The brethren to whom the same subject has been assigned are requested to confer together, and to combine their views, if practicable, in one Essay not requiring more than one hour in reading - the subjects then to be open for discussion at the pleasure of the Convention.

The brethren of Chestnut Street Church cordially tender the use of the church, and also pledge their co-operation for the occasion: further than this, the Convention does not propose to tax their hospitality. Arrangements will undoubtedly be made for reduction of fare on railroads and steamboats, of which due notice will be given.

Preachers of the Maine and East Maine Conferences are respectfully requested to give emphatic notice of the Convention in their pulpits, and to use their influence to secure a full representation of the ministry and laity from all parts of the State.
E. A. Helmershausen, S. Allen, L. P. French, D. B. Randall, C. F. Allen, S. R. Leavitt, H. Ruggles, J. Colby.
Sept. 21. S. ALLEN, Secretary.

Business Notices.

FIFTY YEARS AGO.

What changes in the world we've seen,
Since fifty years ago, or so;
What revolutions there have been,
A host of facts there are to show,
To travel fifty miles a day,
Our fathers found a task indeed;
Two hundred now - or more - we may
Be drawn by the horse iron steed.
The Boys then dressed in homespun clothes,
With cowhide shoes upon their feet,
Now they're clothed at GEORGE FENNO'S,
Corner of Beach and Washington Street.

CROSSLEY'S RETIFORM BRUSSELS.

The successful durability of these goods has induced us to place in our stock the large invoice which will be sold to our customers at the extreme low price of 50c. per yard. The advantages in these goods over the ordinary three-ply Kidderminster and Ingrain Carpets are their brilliancy and permanence of coloring, neatness in design and finishes in texture. On account of the low price and rapid sale customers are reminded these carpets will be on hand but a few days. PEASE & BOND, successors to John J. Pease & Co., 47 Washington Street. Sept. 7, 1871.

How to get money is the great desire of all. A really good and serviceable Sewing Machine that will make money for you, or help to save it. Will be sent to your home on Trial for 30 days, no matter where you may be, and you can pay for it in small monthly installments, by writing to the great American Machine Co., cor. of John and Nassau Street, New York; or you can have a County Agent visit you, as agent, and make money fast. We advise smart men to secure the business, as nothing pays better than the agency for a good Sewing Machine. Write at once.

CARPETS. - Our stock is complete in all its departments - purchased before the recent advance, and will be sold to our customers at favorable prices at our new warehouse, 76, 78, 80, and 82 Friend Street, Boston. NEW ENGLAND CARPET CO.

CARPETS - LOW PRICES. - Yard wide Dundee, imitation 3 yard, 37 1/2 cents per yard. Heavy Dutch 3 1/2 cents per yard. Plaid and striped Hemp 25 cents. Union Ingrains 65 cents. Two ply 75 cents. India Brussels 85 cents. Rugs, mats, crumb-cloths, etc., all at low prices. NEW ENGLAND CARPET CO., Boston.

FINE CARPETS. CHEAP. - 1000 rolls English Tapestries from the auction trade sales. NEW ENGLAND CARPET CO., 76, 78, 80, and 82 Friend Street, Boston.

FLOOR OIL CLOTHS. - The largest assortment and the lowest prices, at our new warehouse, 76, 78, 80, and 82 Friend Street. NEW ENGLAND CARPET CO., Boston. Sept. 28, 1871.

Burnett's Kalliston, for bites of Mosquitoes and other insects, neutralizes the poison.

DO YOU WANT BUSINESS?

At and near home, HONORABLE, PROFITABLE, PLEASANT.
Suitable for either sex, to occupy your whole or spare time? If so address, stating what paper you saw this in, J. N. RICHARDSON & CO., Boston, Mass.

A GRAND OPPORTUNITY

TO SECURE
A Beautiful \$9 Engraving for \$1.
And at the same time assist a new Methodist Church through the liberality of the Publisher, I am enabled to send post-paid, to any one remitting me \$1, his choice of either of the following beautiful Engravings, namely: "HABE OY RETHEHEM," "FROM SHORE TO SHORE," "ARMFUL," or "NAZARETH," or the four to one address for \$3.50. The entire profits go to the Society. Address
69 L. A. F. FERGUSON, Treas., Everett, Mass.

30 NEW SONGS, and 20 Receipts mailed free. T. F. WOOD, Vernon, N. J.

STEREOSCOPIC VIEWS of the late Sterling Camp Meeting can be obtained at GEO. W. PAUL'S Clothing Store, 413 Main Street, Worcester.
CHAPMAN WALLIS.

HENRY BAYLIES, ATTORNEY AND COUNSELLOR AT LAW.

13 Court Square (Room 2), Boston.
Wills drawn; Estates settled; Trusts discharged. Prompt attention given to Collections and all other departments of Law practice.
Reference by permission to Hon. Jacob Sleeper, Isaac Rich, esq., and Rev. Gilbert Haven.
99 L. F.

CARPETINGS,
WINDOW SHADES,
OIL CLOTHS,
LACES AND DRAPERIES,
LEARNARD AND HARTLEY,
78 Union and 134 Hanover Streets, Boston.
Orders by Mail carefully executed.

"No diligent reader will willingly be without a copy."

JUST PUBLISHED.
COMPLETE IN ONE VOLUME.

LIPPINCOTT'S
PRONOUNCING DICTIONARY

OF
BIOGRAPHY AND MYTHOLOGY.

CONTAINING
Memoirs of the Eminent Persons of all Ages and Countries, and Accounts of the various Subjects of the Norse, Hindoo, and Classic Mythologies, with the Pronunciation of their names in the Different Languages in which they occur.

By J. THOMAS, A. M., M. D.
Complete in One Vol. Imperial 8vo. Toned Paper. Sheep, \$1.50; half Turkey, \$1.75; half Calf, \$1.85.

This invaluable work embraces the following peculiar features in an eminent degree: -

I. GREAT COMPLETENESS AND CONCISENESS IN THE BIOGRAPHICAL SKETCHES.
II. SUCCINCT BUT COMPREHENSIVE ACCOUNTS OF ALL THE MORE INTERESTING SUBJECTS OF MYTHOLOGY.
III. A LOGICAL SYSTEM OF ORTHOGRAPHY.
IV. THE ACCURATE PRONUNCIATION OF THE NAMES.
V. FULL BIBLIOGRAPHICAL REFERENCES.

OPINIONS OF THE PRESS.

"Lippincott's Biographical Dictionary, according to the unanimous opinion of distinguished scholars, is the best work of the kind ever published." - *Phila. Ledger*.
"The most complete and satisfactory work of the kind in the language." - *Chicago Standard*.
"The most comprehensive and valuable work of the kind that has ever been attempted. . . . An invaluable convenience." - *Boston Ex. Traveller*.
"The most valuable contribution to lexicography in the English tongue." - *Cincinnati Chronicle*.
"No other work of the kind will compare with it." - *Chicago Advance*.
"This work presents a very wide range of treatment, great compactness and perspicuity, wonderful accuracy, and a typographical execution that is absolutely perfect." - *N. Y. Ex. Post*.
"The most complete Biographical Dictionary in the world." - *Phila. Age*.
"An admirable work." - *New York Independent*.
"A work of extraordinary value." - *Boston Post*.
"Its plan is admirable." - *New York Tribune*.

For sale by all Booksellers, or will be sent, free of expense, upon receipt of the price by the Publishers.

Special Circulars, containing a full description of the work, with specimen pages, will be sent, post-paid, on application.

J. B. LIPPINCOTT & CO., Publishers,
715 and 717 Market Street, Philadelphia.

AGENTS WANTED! EXTRA TERMS!

BOOK AGENTS have long wanted a novelty in the subscription line, which will sell at slight in every family. The

PICTORIAL FAMILY REGISTER

is the only work extant which satisfies this want. It is beautiful and striking, combining an entirely new and elegant Family Photograph Album, with a complete Family History. Full particulars and circulars free. Address
GEO. MACLEAN, Publisher, 3 School St., Boston.



A NEW STORY, THE HOOSIER SCHOOL-MASTER.

—BY—

EDWARD EGGLESTON,

is commenced in Number 39 of **HEARTH and HOME**, and will be continued in twelve or more numbers. The story will be illustrated with **FINE WOOD ENGRAVINGS** of all the leading characters. The first number will contain a **PORTRAIT** of old **JACK MEANS**, the School-Trustee, and a scene—the **Means Family**, and the **Young Hero** applying for a place as **School-master**.

Newsman should order largely to meet the demand.

Hearth & Home

a twenty-page Weekly, handsomely illustrated, containing a variety of choice reading, carefully prepared, and full of instruction, and it is **unsurpassed** in its adaptation to the **Household**. It is **healthful and pure in every line**, in every engraving, even in every advertisement.

Every head of a **FAMILY** would **DO WELL** to buy this week's number of **HEARTH and HOME** for **EIGHT CENTS**. They would **DO BETTER** to subscribe **NOW** for **FOURTEEN WEEKS**, which will include all of the New Story, for **ONE DOLLAR**, or better still, **ONE YEAR** for **THREE DOLLARS**.

For sale everywhere by **NEWSMEN**.

The subscription price of **Hearth and Home** is **\$3 a year**. One copy each of **American Agriculturist** (Monthly) and **Hearth and Home** (Weekly) will be sent one year for **\$4** (32 cents extra when to go to British America). **TRY THEM BOTH A YEAR**.

ORANGE JUDD & CO., Publishers,
245 Broadway, New York.
Sep. 28, 1884

CARPETS! CARPETS!

JUST LANDED,

New Patterns of

English Wiltons,

English Velvets,

English Brussels,

WITH

BORDERS TO MATCH.

ALSO,

A Large Assortment of

HEAVY THREE-PLY

—AND—

Extra Super Ingrain Carpets

—AT—

Low Prices.

FOWLE, TORREY & CO.,

104 WASHINGTON STREET.

HUMAN HAIR.

D. S. GAMMON,

365 Washington Street,

HAIR CUTTER AND WIG MAKER,

Manufactures Ladies' and Gents' Hair Goods of every description. Gents' Wigs \$10 to \$20; Ladies' Wigs \$10 to \$20; Switches \$3 to \$5; best Curly \$1 to \$10. Ladies save your combings, and have them made up 75 cents per oz.

NEW Sunday-School Music-Books.

We can supply any book at the lowest market price. The following are the most recent and popular.

SPARKLING RUBIES; by Asa Hull.

PURE GOLD; by R. Lowry and W. H. Doane.

SONGS OF SALVATION; by T. Perkins and A. Taylor.

NOTES OF JOY; by Mrs. J. F. Knapp.

THE CHARM; by P. P. Bliss.

FRESH LAURELS; by W. B. Bradbury.

Price \$30 per 100; or \$3.00 per dozen.

JAMES P. MAGEE,
38 Bromfield St., Boston.

THE BEST FELLOW IN THE WORLD.

By Mrs. J. McNair Wright.

Author of "Priest and Nun," "Jug-or-Not," "How Could He Escape?" etc. 12mo, 352 pages. Price \$1.25, with an introduction by Rev. T. L. Cuyler. This is the title of a new book just issued by the *National Temperance Society*, by this popular and is one of the best Temperance books ever published. It shows the seductive nature of alcoholic drinks; the physical relaxation which follows the career of what the world calls the "Best Fellow," giving facts and statements concerning inebriation, etc., and showing the necessity and benefit of the grace of God in the heart. All the Publications of the National Temperance Society, for sale by **JAMES P. MAGEE, 38 Bromfield Street, Boston.** July 20th

BRAMAN, SHAW & CO.,

MANUFACTURERS OF

Fine and Medium
PARLOR FURNITURE.

ALSO,

IMPORTERS OF

SAMUEL LAYCOCK'S BEST ENGLISH

HAIR-SEATING.

Salesroom 27 Sudbury, Corner of Portland Street.

May 18, 25th 26th P2

CAMP-MEETING MUSIC.

We are fully supplied with the newest and best books, as well as the old standards. We mention a few:—
PHRAISE SONGS; by Asa Hull. 32 pp. 16mo. Paper cover. Price 15 cents.

MUSIC FOR CAMP-MEETINGS; selected from *The Advocate of Christian Holiness*. 16 pp. 8vo. Price 10 cts.
JOYFUL SONGS; Music by W. G. Fischer and others. 32 pp. 16mo. Price 10 cents.

WHEN WE PASS THE CRYSTAL RIVER. One page. Words by J. R. Goodwin. Music by J. M. Hanson. Price 5 cents.

THE REVIVALIST; by J. Hillman. Latest edition. 12mo. Price \$1.

AMERICAN HYMN and TUNE BOOK; by Rev. W. McDonald. Used by Prof. Tourjee in his Praise-Meetings. Price 60 cents. \$5.00 per dozen.

THE GILBERT'S HARP; by Asa Hull. 224 pages. 12mo., cloth, 60 cents. Boards 50 cents.

HALLOWED SONGS; by Philip Phillips. Newly revised. 324 pages. Cloth, 60 cents. Boards, 50 cents.

All the above sent by mail, free, on receipt of price. Liberal discounts to those who buy by the quantity.

JAMES P. MAGEE,
38 Bromfield St., Boston.
July 27, 1884

THE VERY BEST CHURCH MUSIC BOOK Just Ready.

The Sacred Crown:

A COLLECTION OF
New Hymn Tunes, Anthems, Sentences, Motets and Chants.

For Public and Private Worship. Together with a Complete and Practical System of Elementary Instruction, written expressly for this work; a large collection of four-part Songs, Glee and Choruses for Singing-Schools and Musical Conventions.

By **D. F. HODGES**,
The well-known Author and Conductor; Associate Editor of the very successful work, "Jubilant Voices."

One of the most popular New England Teachers. Price \$1.50; \$13.50 per dozen. The authors have spent two years in writing, arranging and selecting for this work, which, in addition to their best efforts, has a larger number, a greater variety, and a better selection of contributions than any previous Music Book of a similar character has produced. We have large orders already for it. Orders will be answered in turn, and special terms made to Teachers and Chorists. Specimen copies sent by mail post-paid on receipt of \$1.00.

Lee & Shepard, Publishers, Boston.

Sep. 21, 1884

CHURCH CUSHIONS.

We are now making a specialty of **Church Cushions**, stuffed with **PATENT ELASTIC SPONGE**. It is cheaper than Hair, will hold its elasticity double the length of time, and is proof against moths.

We can refer to more than one hundred churches that are using the **Elastic Sponge Cushions**. We invite investigation, and will be pleased to send circular referring to Churches that are using our Cushions.

HALEY, MORSE & CO.,
411 Washington St., Boston.

Sole Agents for New England for the Sale of **PATENT ELASTIC SPONGE.** Aug. 31, 20th 26th

OFFICES TO LET

—IN—

Wesleyan Association Building,
36 Bromfield Street.

One front room up one flight **\$1900**. Also Desk room. Inquire at the Building of **A. S. WEED**, or **J. P. MAGEE, 38 Bromfield Street.** July 20, 1884

PURE GOVERNMENT JAVA COFFEE.

Roasted in Patent Silver-lined Cylinder. Superior in flavor, and 85 lbs. equal in strength to 10 lbs. Coffee Roasted in common iron cylinder. For sale by,

JOHN C. FERNALD & CO., Grocers,
Sep. 7, 12th 13th 27 Boylston Street.

JOUVEN'S KID GLOVE CLEANER

Cleanses Kid Gloves instantly, is perfectly free from any odor, will not injure the most delicate color. The gloves look as good as new. Price 25 cents per bottle. **\$2** Sold by all Druggists. **F. C. WELLS & CO., 192 Fulton St., NEW YORK.** Sep. 7, 1884

NOTICE TO BOOK AGENTS.

Energetic, intelligent Ladies and Gentlemen should apply immediately for territory and circulars of terms for local agency in any part of the United States and British Provinces, for **REV. JOSEPH P. THOMPSON, D. D.**, great work now in press. The title is "HOME WORSHIP FOR EVERY DAY IN THE YEAR." This is a valuable religious work for all denominations of Christians, prepared and published expressly for the Subscription Department of **JAMES R. OSGOOD & CO.** Canvassers will find this new book excelling all other Subscription Books in attractiveness. Liberal Terms given. Address all applications and orders to
H. A. BROWN & CO.,
144 Tremont Street, Boston, Mass.
Sep. 14, 1884

THE HISTORY OF ALL THE RELIGIOUS DENOMINATIONS

Of the World, comprising the origin and condition of the various sects of Christians, Jews and Mohammedans, as well as Pagan forms of religion in the different countries of the earth, with sketches of the founders of various Religious Sects, from the best authorities, by Vincent L. Milner. With an appendix by Rev. J. Newton Brown, D. D., Editor of "Encyclopaedia of Religious Knowledge." Agents wanted everywhere. The most liberal commission paid. For full particulars address
BRADLEY & CO., 66 N. 4th St., Philadelphia. Sep. 14, 1884

NEW BOOKS JUST OUT.

The Mission of the Spirit;

OR, THE OFFICE AND WORK OF THE COMFORTER IN HUMAN REDEMPTION.

By **Rev. L. H. Dunn.**

Small 12mo., pp. 303. Price, 1.25.

The author is a member of the Newark Conference. The object of the work is to show that there is not only a supernatural and superhuman, but a divine agency in the work of man's moral transformation to the favor and image of God. The book is divided into nineteen chapters, in which the Godhead, Office, and Work of the Comforter are treated with clearness, eloquence, and ability.

We are sure the Churches generally would profit by the study of this book. It is a competent and sympathizing helper in the Christian life. The style of the book is earnest, ardent, sometimes intense; but the author always well poised, practical and devout. It is a valuable acquisition to the evangelical literature of the times, and must accomplish good for the Master. It ought to be in every Sabbath-school teacher's hand and heart.—*Methodist Recorder.*

DR. WHEDON'S COMMENTARY.

VOLUME III.

COMPRISING ACTS AND ROMANS.

12mo., pp. 402. With Maps and numerous Illustrations. Price, \$1.75.

For condensation, terseness, and simplicity of style, Dr. Whedon has very few superiors. This book is not a mere compilation, but bears evidence on every page of laborious, scholarly research, and originality. It is a commentary proper, not a volume of homilies and "practical applications," and in this regard it is in striking contrast with many ponderous, expensive and pretentious works called commentaries, which are little else than skeletons of sermons. All Bible readers and students will prize it as a treasure.

The reader will find this volume of Dr. Whedon's Commentary equal to the preceding volume, which is saying much for the merit of the work. His wonderful power of condensing great thoughts and presenting them in the right words renders the highest satisfaction to the student of the Scriptures. So much of sound learning, of keen logic, and valuable criticism, will not fail to command the attention of the thoughtful students in all the Churches. Two more volumes of similar size will complete the work. Thousands will pray that the authors life and health may be preserved till the task is finished.—*Western Advocate.*

JAMES P. MAGEE,

38 Bromfield St. Boston.

VINEGAR—how made—of Cider, Wine, or Sorgho in 10 hours. F. SAGE, Cromwell, Ct. Aug. 31, 1884

SONGS OF SALVATION.

BY T. E. PERKINS

AND

REV. ALFRED TAYLOR.

SONGS OF SALVATION.

The Popular Book of To-day. For all our Sunday-Schools. **T. E. PERKINS, Publisher, 143 Eighth Street, New York.** July 27, 12th 13th

POPERY.

THE FOE OF THE CHURCH AND REPUBLIC.

What it has done. What it is doing, and what it means to do. Its power. Its despotism. Its infallibility. Its frauds. Its relics. Its miracles. Its idolatry. Its persecutions. Its hatred of our public schools, and of civil and religious liberty. Its at-tine crimes. Its horrid wickedness, and its New York Riots. A book that is wanted everywhere. We want agents to introduce it in every county at once, and will pay them liberally. Send for circular. Address **ZIEGLER & McCURDY, 274 Main St., Springfield, Mass., or Philadelphia, Pa.** Sep. 7, 1884

\$250 A MONTH easily made with Stencil and Key-Check Dies. Secure Circular and Samples, free. **S. M. SPENCER, Brattleboro, Vt.** May 25, 31 26th 27th

EDUCATIONAL.

PENNINGTON SEMINARY.

Next term begins September 13. For Catalogue, address **THOMAS HAYLON, D. D., Pennington, New Jersey.** July 27, 13th 24th

CHESTER SQUARE

BOARDING AND DAY SCHOOL for YOUNG LADIES. The next school year will begin Tuesday, Sept. 19, 1871. For catalogue and circular apply to **REV. GEO. GANNETT, 69 Chester Square, Boston, Mass.** July 6, 13th 24th

DR. VAN NORMAN'S

English, French, and German, Family and Day School

FOR YOUNG LADIES AND CHILDREN, 24 and 26 West 31st Street, New York. Will commence its Fifteenth Year, September 21, 1871. For full information send for catalogue. Aug. 17, 13th 24th

BOSTON MUSIC SCHOOL.

Marble Block, 22 Elliot Street, Boston, Massachusetts.

The Fall Term will begin on **MONDAY**, the 18th of September next. This school was organized in May, 1853; incorporated May, 1857; reorganized May, 1871. Directors—**John W. Tufts**, President; **J. W. Adams**, F. F. Ford, Geo. H. Howard. Board of Instruction—**John W. Tufts**, J. W. Adams, Geo. H. Howard, F. F. Ford, L. R. Guering, H. C. Brown, Adolph Hartdegen. **B. F. BAKER**, Secretary and Treasurer. Please send for circular. Aug. 24, 13th 24th

COMER'S COMMERCIAL COLLEGE

WILL hereafter be open (in addition to the usual morning sessions) from **5 to 7** in the afternoon. There being **NO CLASSES**, persons of all ages may enter at any time. Separate department for Ladies. This arrangement will afford a good opportunity to the scholars of the Latin, High, Normal and Grammar Schools to improve their handwriting, etc., and keep with or in advance of their classes in other studies without interfering with their school hours.

Catalogues and Circulars containing full information, with styles of handwriting taught and list of Mr. Comer's published works on **PENMANSHIP, BOOK-KEEPING, NAVIGATION**, etc., sent by mail, or may be had on application at the College, 323 Washington St., corner of West Street, Boston. **GEORGE N. COMER, A. M.**, President.

Sample cards of Comer's celebrated Metallic Pens, 4 numbers, from which all hands may be suited, sent by mail on receipt of 25 cents. Sep. 7, 4th 41st

NEW ENGLAND FEMALE MEDICAL COLLEGE.

The Twenty-fourth Annual Term, of seventeen weeks, will begin Nov. 1. Free scholarships for students needing aid. Address the subscriber, at the College, East Concord Street, Boston. **SAMUEL GREGORY M. D.**, Secretary. Sep. 14, 31 43rd

W. L. HAYDEN,
TEACHER OF
GUITAR & FLUTE.
AGENT FOR
TILTON'S PATENT GUITARS,
the best in use. Dealer in
Guitars, Flutes, Music and Strings.
HAYDEN'S NEW METHOD FOR
GUITAR. Price, \$3.
New Guitar Music every week. Catalogues free. Address **W. L. HAYDEN,**
230 Tremont St., Boston.
Sep. 14, 1884

GAS FIXTURES.

NEW AND BEAUTIFUL DESIGNS IN

Chandeliers, Brackets, Pendants, etc.,

FOR

CHURCHES, HALLS, STORES, AND DWELLING- HOUSES, at the lowest prices.

Gas, Cooking and Heating Stoves, constantly on hand.

Gas Pipe introduced into Buildings.

Particular attention paid to furnishing **GAS FIXTURES FOR CHURCHES.**

N. W. TURNER,
27 and 29 Bromfield Street, Boston,
Opposite the Boston Wesleyan Association Building.
June 1, 26th 27th

Emerson's Singing School!

A NEW BOOK,

Designed especially for Singing Classes.

BY **L. O. EMERSON,**

of whose books the sale of

A Million Copies

or more, proves conclusively that he understands the wants of the American Musical Public.

The book contains, in its three divisions, an Elementary Course, a good variety of secular music, and a collection of Church Tunes and Anthems.

Price **\$7.50 per Dozen.**

Sample Copies sent post-paid for **75 Cents.**

OLIVER DITSON & CO., Boston.

C. H. DITSON & CO., New York.

Sep. 28, 1884

AGENTS WANTED FOR

ROMANISM AS IT IS.

THIS BOOK, AN ELEGANT OCTAVO VOLUME, CONTAINING **750 PAGES** AND **105 FIRST-CLASS ENGRAVINGS**, IS AN EXHAUSTIVE AND STANDARD WORK, eminently adapted to the times. It fully uncovers the Romish system from its origin to the present time, exposes its baseless pretences, its persecutions, its gross immorality, its opposition to our public schools, and civil and religious liberty. It shows its insidious workings which strongly tend to bring this country under full Romish control. **CONN. PUBLISHING CO., HARTFORD, CONN.** Sep. 14, 13th 24th

A GREAT CHANCE FOR AGENTS.

Do you want an agency, local or traveling, with an opportunity to make **\$5 to \$20 a day** selling our new 7 strand **White Wire Clothes Lines**? They last forever sample free, so there is no risk. Address at once **Hudson River Wire Works, cor. Water St. and Maiden Lane, N. Y., or 18 Dearborn St., Chicago, Ill.** Aug. 17, 13th 24th